SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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### Take Thou My Hand.

BY MRS. GEORGE ARCHIBALD.

TAKE thou my hand, dear Father; all the day
My willful feet have wandered to and fro,
Bent to pursue a more alluring way
Than that plain path marked out for me to go.

How swift my feet where swiftness is a snare!
But toward my duty, Lord, alas, how slow!
Naught is my life without reproving care—
Take thou my hand, and guide me as I go.

Sometimes I hear light laughter on the breeze;
Sometimes I hear soft voices calling low,
Tempting my soul to pause awhile and seize
Some siren joy before I farther go.

Too weak am I alone to run my race,
But thou art strong and lovest me, I know;
Lead me, my Lord, to see thy blessed face,
Hold fast my hand, and guide me as I go.

### The Ice Gone Out.

THE other day the white fetters of the ice went from shore to shore, and the river was a slave. But a rain set in, a great crystal rain, and the echo of every pattering drop was, "Freedom!" It seemed to whisper to every meadow-brook, every forest-stream, every tributary of every kind, "Hurry! hurry! Come down to the emancipation! There is a river to be made free. Help it out of bondage!" And all the streams, brooks, tributaries, have been hastening forward their re-enforcements to this rescue.

The river itself, though, has not been inert. While there has been this gracious help from the skies, there has been an effort by the river to get out of servitude. It has been pressing up against its fetters, now breaking one with a sound ominous of destruction of others, then completely rupturing a second, till the river has a chance to glance with its blue eye at the long-covered and almost forgotten sky. Then there is a more serious strain by the river, a mighty lift, while the rain from above sends down its helping forces. At last the cry is raised, "The ice is going out!" How the people throng the banks to see the ice breaking up and rushing by, fetter after fetter drifting off, to slowly crumble and dissolve! It took the river below and the rain above to produce this result, and it was a good result. There may be ice in the river for a number of days, but the process of fetter-dissolving is going on till there shall run this warmer current of the spring unvexed to the great sea.

The rain above and the river below! Are there not two co-operating in the glorious work of bringing the soul out of the servitude of sin into the freedom of the Gospel? There must be a gracious rain of divine influences from above, but the human will cannot stay inert. This, too, must move. It is God above and man below, and as the result of this synergism there is the glorious coming of the soul into the liberty of the sons of God. Rouse, then, the sinner's will. Appeal to the scholars in your class. Awaken conscience. Press home the need of immediate submission to God. March is a month when the churches often feel the movings of the Spirit of God, when sometimes God's people stand on the banks of the river of blessing, and behold the current sweeping resistlessly by, the ice of indifference and opposition going away forever. Who will stir up sinners? Who will lay hold on God, and pray for the Spirit's gracious power? Now is the time to plead and pray, when souls still are tender. Great will be the emancipation. There may be isolated blocks of ice seen still in the stream, but these, too, shall pass away some day, till the current roll unvexed to the sea of God's eternity of holiness and bliss, and mingle with it forever.

### The Bible in Our Schools.

It is not of our public schools or of our Sunday-schools that we now speak, but of the institutions of learning connected with the Church. To these places the young men and young women are invited from Christian homes, having the assurance that, while their minds will be as well disciplined as in other institutions, special attention will be given to morals and religion.

To this end there are devotional exercises in the chapel, morning and evening, at which the Bible is read, songs of praise are sung, and prayer is offered. On the Sabbath there is attendance on public worship, either in the chapel of the institution or in some neighboring church, and there is also a Sunday-school, with the professors for teachers. Besides, there are prayer-meetings, and class-meetings, and other opportunities for the cultivation of the spiritual life. Thus a wholesome religious influence is created, and it is not surprising that in these church schools revivals of religion are of common occurrence, and that here a healthy and permanent religious life is begun in numerous hearts.

There is, however, in many of these schools a want of thorough instruction in the Bible. The brief time given to the lesson on Sunday cannot accomplish all that ought to be done in this respect. The teaching of the Bible in our institutions of learning ought to be very far beyond that of the average Sunday-school; but this cannot be accomplished if no more time is given to the work than in the Sunday-school. There should be besides this a regular course of lessons on the Bible—that is, the Bible should be placed as a text-book in the curriculum of the institution. It should have its place by the side of mathematics, languages, history, astronomy, the natural sciences, and other studies common to our schools.

The scholars in our church schools should be as familiar with the facts and doctrines and history of the Bible as they are with the problems of Euclid or the history of the world. More than this, they should be taught something of the Bible as a book made up of sixty-six smaller books; they should learn something of the original manuscripts; and especially should they learn the history of our English Bible. It is a mistake to suppose that such studies are to be confined to theological seminaries, for these are matters on which intelligent laymen as well as ministers should be informed. It is not to the credit of any Christian school that it sends forth graduates familiar with general history and literature, and yet ignorant of the history and literature of the Christian Scriptures.

There are schools, we are happy to say, in which the Bible is used as a text-book. Among these is the Wesleyan Academy at Wilbraham, Mass., where a regular course of instruction is given in the sacred volume. The Central Tennessee College, at Nashville, does the same. It will be a pleasure for us to give in the Journal the name of any of our Church schools where this practice is pursued, and we should also be glad to hear from various teachers as to their methods and their success.

### Teaching that Benefits the Teacher.

No teacher who really teaches is unrewarded. The act of teaching as well as the truth taught invigorates the mind of the teacher and enlarges the sphere of his own thinking. This thought is suggestively and epigrammatically expressed by one who spent his life in teaching, and who finely remarked, "It is by teaching that we teach ourselves; by relating that we observe; by affirming that we examine; by showing that we look; by writing that we think; by pumping that we draw water from the well." It follows from this principle that he who adds nothing to his own stock of knowledge, gains no increase of power to observe, to think, and to suggest by teaching others, thereby demonstrates that he does not really teach. He may ask questions, may obtain verbally correct recitations, may see that his pupils lodge the letter of the lesson in their memories, but since he fails to so suggest ideas to them as to set them thinking he does not really teach. As the writer already cited remarks, "to know how to suggest is the great art of teaching." All who have that art are true teachers. They bless their pupils, and in blessing them reap rich blessing for themselves, because by such teaching they develop the hidden wealth of their own minds. But teachers who do not really teach do not taste this rich reward.

### The Art of Putting Divine Truth to the Young.

Much is said about "the art of putting things," especially in addressing the young. Such an art is certainly essential to a teacher, inasmuch as truth may be so expressed as to make it unacceptable and even offensive to those one wishes to instruct. It should therefore be put not in obscure, but in clearly intelligible language; seeing that obscure terms make only confused impressions which can neither command attention nor impart instruction. It should be clothed in such concrete forms as appeal to the imagination, and thereby find its way to the heart. But in aiming to clothe truth in attractive dresses one needs to recollect that the end to be sought is not the amusement, the mere pleasure, of the pupil, but to communicate the truth so impressively as to introduce it as a living force into his life. Failing to make this distinction

many teachers in addressing the young so swathe the truth in humorous stories that it is as a "moral wrapped up in sugar, which goes down certainly, but only because of the sugar." It titillates their sense of the ludicrous, but does not awaken the conscience, does not incline the affections toward God. The true end of teaching a sacred truth is therefore missed. The pupils are entertained, but they are not saved.

There is no more perfect illustration of the art of putting things than in our Lord's discourses. They treat the profoundest questions of human life and destiny, but with what unexampled simplicity of style, what transparent clearness of statement, what unexcelled beauty of illustration, what felicitous blending of abstract ideas with imagery that prints itself upon the imagination! Even his precepts are inseparably wedded to the beautiful things of nature. His explanations of the mysteries of the spiritual life are made by comparing them to the most familiar things of common life. His revealings concerning the Father's infinite love are clothed in symbols and parables which bear the stamp of peerless beauty. But in all these delightful modes of putting truth there are no words or images which are not absolutely necessary to the effective presentation of the truth he sought to teach. One cannot put a finger upon a figure of speech and truthfully affirm, "This was meant only to amuse the reader." Every line, every image, every form of speech demonstrates his supreme purpose to present truth so clearly and attractively and impressively as to win men to his holy service.

In him, therefore, the teacher has his perfect, his authoritative model; and the more closely he can follow his divine example in putting truth to his pupils, the greater will be his success in winning them to Christian discipleship. Nowhere can the art of putting sacred things be learned so wisely and well as at the feet of the Great Teacher.

## The Uplifting of Society.

WHILE there are many discouragements in the efforts put forth for making the world better, it must not be forgotten that there are some encouraging facts also. We do wrong to judge of all social life by the reports of the law courts. We should reason falsely were we to judge that recent divorce trials in England disclose the average morality of English domestic life, either among the nobility or the other classes of society. A prominent New York daily paper allowed its English correspondent to telegraph at great expense the filthy details of the social scandal, thereby forfeiting its reputation as a decent family sheet; but this it would not have done had not the nature of the case placed it outside the position of ordinary life. That paper was willing to sacrifice its good name and its respectability for the sake of being the first among its compeers to publish a bit of scandal as rare as it was disgusting.

A recent number of *The Family Herald*, an English domestic magazine, in speaking of the improvement in public or private morality, compares the present century with the last. The writer refers to the political traders who made corrupt bargains; to the noble debauchees who engaged in nightly revels which no historian would dare to describe; to the high-born dames who lost all their womanliness in love of gambling; to the corrupting literature which was popular and freely commented on in society. He claims that while there are still instances of depravity to be found in society they are not so conspicuous by far as they were in the last century.

*The Sunday-School Chronicle* refers to a series of articles now appearing in a London paper, written by Mr. George R. Sims, whose articles on "How the Poor Live," made a great sensation in London a few years since. In revisiting the places where he saw so much misery and vice on former occasions he finds a great change for the better. He says:

"Religion and Temperance have stepped in, and taken a tighter grip of the masses. In several slums that I passed through I found a church bill displayed in every window; and on entering into conversation with the inhabitants I found that the great bulk of them were teetotalers. The manners of the people have also appreciably improved. In places where a few years ago I was received in much the same spirit as the cannibals of the Pacific Isles were wont to display when a white stranger landed on their shores, I found a courteous welcome from both men and women. The conversation of my hosts was also considerably less garnished with expletives, and faces were worn decidedly cleaner."

This shows what can be done by earnest, persistent Christian work. To this there must be no cessation, for the problem of saving the lost is ever before us for solution. A new generation is constantly coming into view, having its own weaknesses and its own sins. From these, men are to be saved by the power of the Gospel. That is the remedy alike for all, whether in palace or hovel. Has not the Sunday-school a work to do in making this remedy known?

## "Y. P. M. A."

AN organization has been effected which is so much in the line of the Oxford League, and which promises so much to the youth of our beloved Methodism, that we take special pleasure in calling the attention of the readers of the SUNDAY-SCHOOL JOURNAL to its provisions. The "Young People's Methodist Alliance" was fully organized in 1885. It is the outgrowth of a solemn meeting held on th twenty-first of August, 1883, at the Desplaines (Ill.) camp-meeting, when, in the language of the

circular before us, "It was proposed that all present sign their names to Miss Frances Ridley Havergal's covenant hymn,

'Take my life, and let it be
Consecrated, Lord, to thee.'

After this had been done, some person suggested the formation of a permanent organization. Four days later the *Alliance* came into existence with a membership of about thirty." Since then the work has gone on steadily. The Oxford League and the Chautauqua movements have more or less influence in the development of the Alliance, in which we greatly rejoice. The objects and plans of the Alliance are simple, honest, and worthy. We want to see its power increased and its numbers multiplied. It is thoroughly loyal to the Church and to the pastor. It urges fidelity to both, discourages factions and cliques, and pleads for work in connection with the Church. The Alliance, while not embracing all that the Oxford League does, is precisely in the line of service which the Oxford League contemplates. The aim of the Alliance is delightfully set forth in the published scheme: "It is the aim of this organization, by loyal co-operation with pastors, daily study on spiritual lines, avoidance of questionable amusements, holy living and thoughtful enthusiasm, to lend a hand in keeping the hearts and minds of the young people of our churches in sympathy with the usages, sacrifices, and experiences that have made the past century of Methodism mighty for God."

We do not here attempt to defend all, nor to condemn any, of the phraseology which is employed in certain portions of the circular. With largest liberty given us, we might very slightly modify one or two expressions, as being likely to mislead those whom it is designed to help, and might find substitutes for some of the required reading. But these aside, we are enthusiastic in our commendation of the Alliance. We want to do all in our power to help it. We shall publish its list of readings in the columns of the JOURNAL from time to time. We believe in its president, Henry Date, of Chicago, an earnest and godly man; in our personal friend, its secretary, Miss Lodilla Ambrose, of Evanston, Ill.; and in the first editor of its organ, the *Alliance Herald*, Mrs. S. A. Kean, daughter of our distinguished and honored collaborator for many years, Rev. Dr. R. M. Hatfield, of the Rock River Conference. The *Alliance Herald* should go into every Methodist Episcopal home in the country, and may do this without crowding out a single copy of the regular Church periodicals.

The managers of the Alliance have adopted many of the Oxford League and Chautauqua plans, and frankly acknowledge their indebtedness to these two great movements. A picture of Oxford adorns the first page of the circular, courses of reading for every month in the year are published, the readings themselves will appear in the *Alliance Herald*, "seals to stimulate study" are promised. We see no reason why this beautiful organization should not prove a great blessing to the Church.

From Bordeaux, in France, we send on our name and application blank, our subscription to the *Alliance Herald*, our order for the required readings, and our pledge to labor for the objects of the "Alliance." Let our readers join the Alliance.

J. H. VINCENT.

## What Motive?

A QUESTION FOR YOUNG TEACHERS.

NELLIE CARROLL has taken a class in our Sunday-school. She has been a faithful member of the Bible-class for nearly three years. She is timid, and has always seemed averse to taking the place of an absent teacher; yet, when she has done so, the superintendent has noticed with satisfaction that earnest little eyes have been bent upon her from the beginning to the end of the lesson. When asked to take a class permanently, a deep flush rose to her face, and she said, "Do you think I can? I'm afraid I am not equal to such a responsibility." And the superintendent observed that she asked a few days in which to consider the matter.

When the decision was reached she simply said, "I will do the best I can." To her mother and to her pastor she said, not without difficulty, "You must pray for me. You know I am not equal to such a work as this."

The superintendent does not feel concerned about Nellie's class. He knows that she has taken these little immortal beings as a trust from God. And knowing that she is not equal to the task of training them, she will be compelled to seek wisdom of Him who giveth liberally. Bessie Harper is Nellie's friend. She attends another church.

"I hear you have taken a class in Sunday-school," said Bessie, meeting her friend one day. "Now, prepare to be surprised. So have I."

"Have you?" said Nellie. "I am very glad indeed."

Nellie had often been troubled by her friend's flippancy concerning the highest and best things. "Now, she is surely growing more earnest," was her quick thought.

"Seems absurd, doesn't it?" said Bessie, as serenely as though it were not a Christian's business to work for Christ. "But the superintendent urged me so, and you know I always did like Mr. Wentworth, and he said he'd give me only the prettiest little girls—just out of the primary class, you know, and so cute; and so I told him I'd try, and see if I liked it. I can give it up any time, you know, if I get sick of it;" and Bessie smoothed the folds in her new gown, and settled down after this ample apology for undertaking a piece of Christian work. "Christ work!" Will it be that, we wonder?

But O, it is work that an angel might covet!

## What one Superintendent Does.

The superintendent of the Methodist Episcopal Sunday-school, La Porte, Indiana, issued a circular some months ago to the teachers of his school. It contains so many excellent points that we reproduce it here for the benefit of other superintendents and teachers. The *N. B.* is especially worthy of notice.

Dear Teachers: In order that our Sunday-school may attain a still greater degree of success, do more good to its members, and better work for the Master, it is very necessary that the following suggestions or rules be carefully observed and faithfully carried out. Believing that your interest in this labor of love is equal to mine or any one's, I earnestly request your active aid and earnest co-operation:

1. Be regular and punctual in attendance.

2. In case you *must* be absent, always give the superintendent timely notice, and, if possible, provide a suitable and acceptable substitute to take your place.

3. Be an example of reverence and order during all the exercises or services.

4. The teacher, in any school, is always held responsible for order in the class, and, in Sunday-school, should sit with the class during the opening and closing services, and lead the class in the general exercises.

5. Secure all the new scholars for the school you possibly can; but take none into your class, nor permit any to leave it for another class, without first consulting the superintendent. The reasons for this are obvious and good.

6. Keep a careful and correct record of your class. Much depends upon it. Always notify the secretary and librarian of any changes.

7. Please come regularly to the teachers' meeting. Your success and efficiency depend largely upon it. An exchange of thoughts and comparison of ideas will greatly help you, and your receiving there the settled opinion upon any doubtful point may prevent you from teaching a possible error, and the school from having a variety of opinions presented, instead of a single truthful one.

8. Be patient, cheerful, and hopeful; ready to instruct, inspire, and encourage your class.

9. Remember the importance of our work, and the force of example, and be teachers during the week as well as on Sunday afternoons.

10. Pray, as well as labor, for the conversion of your scholars; and pray for the school, that it may be in truth a nursery to the Church, and thus fulfill its mission.

11. Make a careful and prayerful study of the lesson, using all the lesson helps you can get, that you may be as fully prepared as possible for the work before you.

12. While giving literal and historical rendering of the lesson, do not forget or neglect the more important moral and spiritual application, nor fail to point your scholars to Christ—their shield and guide through life, and the glorious end and reward of all Sunday-school teaching—and may the Holy Spirit bless and aid you!

Thanking you for your very cordial support in the past, and depending upon you and the Good Spirit for help now, I go forward with a determination to make our school a power for good, and, if possible, the best one in La Porte.

Prayerfully and affectionately submitted, with only one object in view, and that to do good.

I am, Fraternally Yours, A. Beal, Supt.

N. B. During last year, and up to date this year, seventy-five have been added to the Church from this school.

## English and American Sunday-Schools.

BY THE REV. GEORGE W. JAMES.

During eight months of the year 1886 I traveled from one end of England to the other. Scarcely ever two Sabbaths in the same place, I necessarily had good opportunities for visiting large numbers of Sunday-schools, and my acquaintances being in all denominations, from the State "Episcopalian" to the humblest "Primitive Methodist," my observations were of a large variety of diversified and yet, in some respects, similar systems.

In the United States my experiences have been more circumscribed than in England. Still, in various portions of the East, West, and South I have watched the government of Sunday-schools with great interest and profit whenever opportunity has arisen. And it is to compare things as I have found them, in order to promote the common good and provoke to greater zeal and knowledge, that I write this paper.

In many things—and I deem them most important things—the English are ahead of us. Their conservatism has in many ways served them in good stead. Our "unlimited freedom" has not been, and is not, the best soil for the growth of delicate and tender spiritual plants.

1. In the first place I observe that, given the same number of scholars, the English schools are better conducted than ours in regard to order. Boys and girls are not allowed to "hang around" school doors, either before, during, or after school hours, as they too often are with us. I could give numbers of instances of our laxity in this respect. In the State of Virginia I found in the vestibule, as I passed into the school, about a dozen lads playing "circus." Two teachers preceded me without a word of remonstrance or kindly reproof, and the lads seemed quite surprised when I commented upon their unseemly and—to put it in the mildest possible manner—thoughtless conduct. In the school itself the "order" was disorder of a most malignant type; and yet I afterward was informed that "ours is one of the leading schools of the State!" Now, in England order is generally demanded and enforced with

almost puritanic sternness, and always with good results.

2. There is a much more reverent manner expected from the scholars. On entering the room English scholars generally either kneel or bow for a few moments' silent prayer; and then, while I cannot say they sit perfectly still until school commences, there is nothing like so much gabbling and chattering as I have usually found uncorrected in our schools. This is an advantage, for it is at least a tacit acknowledgment that reverence is required and must be given to God in his own house; whereas, when scholars rush into school and take their seats without being expected to pray, there is nothing to suggest the solemnity that ought to be impressed upon their hearts. I love the old Methodist custom, both in Sunday-school and in church, of bowing the head in silent prayer before the service proper begins.

3. There is in the teaching of the lesson more of direct, personal application of spiritual truth than with us. We "go in" too much, I think, for the geography and other inconsequent, or rather less important, matters, while the English go too far, if any thing, in the opposite direction. Now, while I thoroughly believe in the geography and philology, etc., being taught, as good and helpful in their place, and by no means to be neglected, I do think that, with the limited time we have at our disposal in the Sunday-school, we should not spend so much time as we do in discussing these things to the omission of the more important spiritual truths it is our highest and weightiest duty to inculcate. If England could take from us and we receive from her what we each need in this respect, the exchange would be beneficial.

4. Scholars of all ages in England are trained and required to attend the morning services of the church in a body as a school. I know there are two sides to this question; but I would far rather err on the English side than do as we do in this far western country. What the habit in the East is I do not know; but here* we most decidedly err on the other side. If the English draw the line too rigidly, we certainly are much too lax in this respect. The duties of the Christian Sabbath cannot be inculcated by allowing children from their earliest years all the freedom they ask for on that day, when upon week-days they are subjected to the discipline of the public schools. The morning services might be, and, I think, ought to be, made more simple and child-like in England on account of the large number of children who are present and wish to partake in the spiritual good of them; but even if they are not, it is right and proper that they should be taught to attend adult worship, and thus learn, if nothing more, how to comport themselves in God's house. There is, as a rule, more reverence shown in English churches, than in those of this country, and this I attribute to the early training of the children in this duty.

5. In many English churches the pastors are expected to attend and give special biblical discourses to the more advanced classes. In Nottingham I was present when one of the circuit ministers took as a subject before a class of some fifty young men, "The manliness of Christ." Such addresses as these are attractive to young men of intelligence, whether habitual attendants or not, and thus the most difficult of all classes of young people can be reached. That it entails work upon the pastor I know; but to my mind such an objection is weak. For if by such extra work souls can be won and kept for Christ few true ministers will object to it even though they are already hard-worked.

In both countries pastors will find it to the spiritual interest of their charges to help more than they do in the Sunday-school.

Such is a brief sketch of some of my thoughts upon our English and American schools. I do not expect all readers of this JOURNAL to find things exactly as I have depicted them, or to agree with me in every particular; yet if I prompt some workers in this most important branch of Christ's vineyard to more active thought upon that which is really the main object of our work, and that is, "How can we best train our scholars in the way of salvation?" and if that thought leads to an earnest effort for improvement "all along the line," I shall be exceedingly thankful.

* The writer has labored in Nevada and California. —EDITOR.

## Zoar and Zion.

BY MARIETTA.

WHEN God had decided to destroy Sodom and Gomorrah he sent his angels to warn Lot and his family to escape to the mountain lest they be consumed. Lot found it impossible to alarm his sons-in-law. They laughed at his fears, and refused to forsake their idols. They had no faith in the reports or in the angelic messengers, and doubtless regarded their father-in law as a nervous old crank, if nothing worse.

Lot's own faith was not strong, and on that account he probably failed in convincing his relatives of their danger. He was willing to exert himself a little in order to escape the threatened calamity, but did not think it worth while to seek safety on the mountains. He hesitated so that the angels had to lead him and his wife and his two daughters out of the city. And here, again, they lingered. They were reluctant to leave the doomed city. Their hearts were in Sodom. Lot's wife lost her life by looking back. The pillar of salt illustrates the unquenchable thirst for sin.

Lot pleaded that he and his daughters might stop at a little village on the plain, and the request was granted, and their lives preserved.

Abraham represents the minority of mankind; Lot the majority.

Our faith is small. We are loath to give up the pleasures and attractions of a worldly life. We drain the cup of self-indulgence, and are charmed by the glare and splendor, the society of gay friends,

and the intoxication of excitement. Religion is too tame for us.

Clouds appear, dangers threaten, life is at stake, and still we linger. We have not strength to flee from the blandishments of sin, but must be plucked as brands from the burning. Even then we do not rush toward the mount of safety, eager for its purer air and for the spiritual strength that is found only on those glowing heights; but, still wedded to our idols, we tarry on the plain, where we can indulge in little sins and be at least half-way Christians.

We are anxious to be saved from the fires of God's wrath, yet do not open our hearts to admit the Holy Spirit, and every day and in a thousand ways, by sins of omission and commission, make it manifest that we prefer Zoar to Zion.

## Concerning Reviews.

BY JENNIE M. BINGHAM.

I HAVE heard some teachers and superintendents wonder why we did not have a regular lesson on the last Sunday of the quarter, and others declare openly that Review Sunday is a vexation of spirit. A review suitable to the infant-class will not hold the Bible-class, so it is best ordinarily that the infant-class should have its own review in its own room with its own teacher. A superintendent who undertakes to do justice to every one of the twelve lessons will preach to empty stomachs if not to empty seats. If the school is sufficiently well-trained to enter heartily into a concert exercise, a review of the titles and golden-texts can be carried out with good effect; but it must be general and prompt to make an impression. This will leave time for remarks or some further exercise.

Each quarter will have a lesson of especial importance. It is often well to take up just that lesson for a review, notifying the school of it beforehand. A very pleasant and profitable exercise was conducted in this way. The superintendent prepared thirty or forty written questions on the lessons of the quarter, and at the beginning of the school passed them about in the classes. At the appointed time he read off the questions, and the scholar who had the question arose and answered it. Passing the questions about beforehand assures an answer.

Another superintendent I knew asked each teacher and scholar who would do so to bring on Review Sunday a little slip of paper having written on it the most important truth he had learned that quarter. Enough will comply to give you a pleasant service, and you can see that it would be of a nature to excite general interest.

It is well occasionally to give up such a day to temperance, with an address by the pastor or some one competent; or to missions, with the reading of such a tract as "Thanksgiving Ann." But even then there can be a brief review of the quarter's lessons.

If you have a normal graduate who can give the simple black-board exercise on the ten evidences of Christianity, or Bible history, as taught by Dr. Hurlbut, you would secure a most profitable half-hour.

To have a question-drawer would give a pleasant variety, asking the school to prepare their questions at home.

It is surely better on Review Sunday to make clear and impressive one truth by illustration and illumination than to get up before the school with that hurried, worried air, so often found in Sunday-school, to see how many lessons you can turn off and dispose of in a given time.

## Opening and Closing Services for First Quarter of 1887.

### OPENING SERVICE.

I. SILENCE.
II. THE DOXOLOGY.
III. RESPONSIVE SENTENCES.

SUPT. The LORD that made heaven and earth bless thee out of Zion.
SCHOOL. We will bless the LORD from this time forth for evermore.
SUPT. The earth is the LORD'S, and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
SCHOOL. Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
SUPT. He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
SCHOOL. This is the generation of them that seek him,
That seek thy face, O Jacob.

IV. SINGING.
V. PRAYER.

### LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON. To consist of the Ten Commandments and of the First Chapter in Catechism Number One.
VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

### CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES.

SUPT. The LORD bless thee, and keep thee;
SCHOOL. The LORD make his face shine upon thee, and be gracious unto thee;
SUPT. The LORD lift up his countenance upon thee, and give thee peace.

III. DISMISSION.

# INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

**B. C. 1872.] LESSON X. ABRAHAM OFFERING ISAAC. [March 6.**

**Gen. 22. 1-14.** [*Commit to memory verses* 10-13.]

1 And it came to pass after these things, that God did tempt A'bra-ham, and said unto him, A'bra-ham: and he said, Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* I'saac, whom thou lovest, and get thee into the land of Mo-ri'ah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 And A'bra-ham rose up early in the morning, and saddled his ass, and took two of his young men with him, and I'saac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day A'bra-ham lifted up his eyes, and saw the place afar off.

5 And A'bra-ham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And A'bra-ham took the wood of the burnt-offering, and laid *it* upon I'saac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And I'saac spake unto A'bra-ham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And A'bra-ham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and A'bra-ham built an altar there, and laid the wood in order, and bound I'saac his son, and laid him on the altar upon the wood.

10 And A'bra-ham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said, A'bra-ham, A'bra-ham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

13 And A'bra-ham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and A'bra-ham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And A'bra-ham called the name of that place Je-ho-vah-ji'reh: as it is said *to* this day, In the mount of the LORD it shall be seen.

### General Statement.

The life of Abraham was one succession of tests to his faith. He was tested by the call to forsake the land of his fathers, and journey to an unknown country. He was tested by the promise of an inheritance in a land where he was a wanderer, and by the promise of a seed while he was a childless old man. But for the completeness of his character there was needed one supreme test, which should reveal Abraham for all time as the great example of faith in God. And as God's plans always concentrate in one act many aims, so in the trial of Abraham's faith were to be taught also the great doctrine of substitution, the duty of consecration, and the truth of a coming redemption through the blood of an appointed Redeemer. Hence, we are not to view the command of God to Abraham, bidding him offer his son as a burnt-offering, as an isolated event. We must take it in all its bearings, which reached through many centuries. We must see its end from its beginning, and view the facts in their completeness before passing judgment upon them. We behold the faithful patriarch climbing the hill, and building his altar, and stretching out his knife to slay his son, in the unfaltering faith that God could—and would, if it were needful—raise him from the dead to maintain his promise. And we see, too, how abundantly his sublime trust was rewarded.

### Explanatory and Practical Notes.

**Verse 1. After these things.** The departure of Ishmael and the covenant with Abimelech, related in the preceding chapter. **God did tempt.** The rendering of the Rev. Ver. is far better, "God did prove." The word in the original is that employed in 1 Sam. 17. 39, where David refused to use Saul's armor because he had not *proved* or tested it. This proving of Abraham was not to enable God to understand his faith, for God knew it already, but to strengthen it, to exhibit it to all coming generations, to show the true method of sacrifice, and to furnish an impressive type of Christ's atoning death. (1) *Satan tempts men; God proves them.* **Said unto him.** If the Scriptures had revealed *how* God spoke to Abraham, perhaps many of the difficulties of believing this event would be removed. We know only that God spoke in a way that admitted of no misunderstanding, and that God's previous messages had been authenticated by supernatural manifestations. There is no warrant here for regarding our own impressions, or feelings, or presentiments, as the voice of God. (2) *All our experiences should be tested by the written word.*

**2. Thine only son.** Abraham had another son, Ishmael, by the slave-woman Hagar; but he had been sent away, and Isaac was his only son by his wife Sarah, the only child of promise, and the only son at home. **Whom thou lovest.** He was loved with all the tenderness of an heir born when his father was nearly a hundred years old. **The land of Moriah.** Some scholars are inclined to adopt the Samaritan view that this refers to Mount Gerizim, but from the identity of name, the length of the journey, and the Jewish tradition, it is probable that it was Mount Moriah, east of Zion, on which the temple was built a thousand years later. **Offer him there.** To us, the command seems horrible and unworthy of God. But to Abraham it would excite no such feeling, for he was surrounded by people who were wont to offer human sacrifices. The Canaanites offered their children to Moloch and Baal, and even the Greeks and Romans, in later and more cultivated ages, followed the same custom. **For a burnt-offering.** The burnt-offering was wholly consumed by fire upon the altar, and expressed entire consecration to God. The command seemed to involve the thwarting of God's own promise, and therefore it was a test of Abraham's faith, as well as of the fullness of his surrender to God. Yet we who know the result can see how it ennobled faith, fulfilled God's will, illustrated the true doctrine of sacrifice, and furnished a wonderful parable of redemption. (3) *God's dealings are not to be judged until they are completed.* Sickness, calamity, and death will appear very different, when viewed from the future world, from their appearance to those undergoing the experience of them.

**3. Abraham rose up early.** Showing by his prompt obedience the fullness of his faith. (4) *Duties are never made easier, nor crosses lighter, by delay.* **Saddled his ass.** Literally, "girded his ass;" perhaps not for riding, but for carrying the wood and the fire. **Two of his young men.** Not to assist in the sacrifice, but in the work of the journey, pitching the tent, providing food, etc. **Clave the wood.** As the mountain would supply only green trees, and he needed dry wood for the sacrifice.

**4. On the third day.** Jebus or Salem, adjoining Mount Moriah, was about forty-five miles north of Beer-sheba, where Abraham was then living, and, according to the leisurely pace of Oriental travel, would be reached on the third day of the journey. **Lifted up his eyes.** The expression does not necessarily

mean that "the place" was elevated. In Gen. 13. 10 it is used of a view down into the Jordan valley.

**5. Abide ye here.** Perhaps in the valley of the Kedron, at the foot of the mountain. He wished to have no witnesses present who might prevent the enactment of the solemn sacrifice. **The lad.** A term which might refer to any age, from childhood to manhood. According to the common chronology, which is not altogether trustworthy, he was twenty-four years of age. **Go yonder and worship.** As worship accompanied with sacrifice was a prominent element in the patriarchal life, the declaration would not excite remark or suspicion of his purpose. **Come again.** How could Abraham expect that Isaac would return after the sacrifice? Heb. 11. 19 shows us how Abraham looked for the fulfillment of God's promise. He fully intended to slay his son; but as fully believed that God would raise him from the dead.

**6. Took the wood.** A sufficiency of dry wood to kindle the green trees which he might find on the mountain. **Laid it upon Isaac.** (5) *See in this a picture of Christ bearing his own cross, near that very hill.* **The fire in his hand.** Live coals kept burning in a fire-shovel. **A knife.** The short pointed knife used in the slaughter of the offering. How the father's hand must have trembled as he took it!

**7. My father.** Says Bishop Hall, "I know not whether that word "my father" did not strike Abraham as deep as the knife of Abraham could strike his son." **Where is the lamb.** Isaac was familiar with the sacrificial services, and knew that a victim was necessary. (6) *This is not the only hint that Abraham's family were accustomed to worship.*

**8. God will provide himself a lamb.** This was no evasion of his son's question; it called upon Isaac to exercise the same faith with himself. The words here rendered "God will provide" are *Jehovah-jireh*, which afterward became the name of the place. They contain a prophecy, perhaps not altogether unconscious, of the great event destined to take place twenty centuries afterward, when Abraham's greater Son gave himself up to die upon the cross.

**9. Built an altar.** The patriarchal altars were made of loose stones piled together, forming a hollow square, which was filled with earth. Hence it was spoken of as "an altar of earth." Exod. 20. 24. **Bound Isaac.** The meekness and obedience of Isaac were remarkable, and show that he was actuated by a faith as great as his father's. He was at least sixteen years old, perhaps twenty-five, and could have resisted, had he chosen to do so. (7) *See in Isaac a type of Christ's self-denial in submitting to the cross.* (8) *There is also a lesson for children, to obey their parents even when they do not understand the purpose of their commands.*

**10, 11. Stretched forth his hand.** And thus, in God's sight, was regarded as having wrought the deed. **The Angel of the Lord.** Who was none other than the pre-incarnate Christ, the Son of God, as may clearly be shown from a comparison of the passages where this term, "Angel-Jehovah," is used.

**12. Lay not thine hand.** This was not only a message of protection to Isaac, but also a token that human sacrifices are unacceptable to God. Man is unholy, and *needs* an atonement, and hence cannot become one. The lesson of that day sufficed for all Abraham's descendants, among whom we read of but one act of human sacrifice, and that (which is itself questioned) by a lawless and ignorant freebooter. Judges 11. 30–40. **Now I know.** The word *know* here means "to discover by experiment." God knew it already, but now it was shown to men as well. **Fearest God.** Not with the terror of a slave, but with the loving reverence of a son. **Not withheld thy son.** Here is the inner principle of all sacrifice, the absolute surrender of all to God's will.

**13. Behold....a ram.** Thus his prophecy in verse 8 already began its fulfillment, and another type of Christ, the Lamb of God, was revealed. **In a thicket.** Augustine sees in the horns caught in the thicket a type of Christ crowned with thorns. **Offered him up.** Thus showing the principle of substitution in sacrifice, on which the Mosaic system was built.

**14. Jehovah-jireh.** "The Lord will see," or "will provide." See note on verse 8. **As it is said.** As the Lord *saw* Abraham's faith and *provided* a substitute, so would he ever supply his people's needs. **In the mount of the Lord.** The words became a proverb among Abraham's descendants, nearly equivalent to our expression, "Man's extremity is God's opportunity."

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### HOME READINGS.

*M.* Abraham offering Isaac. Gen. 22. 1–14.
*Tu.* The triumph of faith. Heb. 11. 17–30.
*W.* Faith shown by works. James 2. 14–24.
*Th.* Love shown by obedience. John 14. 12–24.
*F.* The obedience of Paul. Acts 20. 17–32.
*S.* An overcoming faith. Rev. 3. 1–13.
*S.* The reward of faith. John 12. 20–36.

### GOLDEN TEXT.

**God will provide himself a lamb for a burnt-offering.** Gen. 22. 8.

### LESSON HYMN. C. M.

*Hymnal, No.* 319.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb! thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Are saved, to sin no more.

**TIME.**—1872 B. C. This date is based upon Josephus's statement as to Isaac's age at the time of the trial.

**PLACE.**—The land of Moriah. Many think this was the same as Mount Moriah, where, centuries after, Solomon built the temple. The place was then called Jebus, or Salem.

DOCTRINAL SUGGESTION.—The Lamb of God.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Offered.**

What great national offering of the Jews is suggested by the story of this lesson?

What fact in regard to the development of the altar-idea is also proven clearly?

What led Abraham to make this offering?

What does the Book of James declare concerning God's character? James 1. 13.

How can the statement of ver. 1 be reconciled with these words of St. James?

What points of resemblance between the offering of Isaac and the crucifixion of Christ?

Did God need this evidence to make him know the nature of Abraham's faith

How can ver. 12 be explained?

**2. Delivered.**

Did Abraham expect Isaac to be delivered alive?

Was Abraham's offering equivalent to an actual sacrifice? Heb. 11. 19.

What was the means of deliverance?

In what sense was Abraham's reply to Isaac, ver. 8, prophetic?

In what way has Abraham's prophecy, "Jehovah-jireh," been fulfilled?

There were certainly two deliverances effected by the sight of the ram in the thicket. What were they?

Was there any other deliverance?

### Practical Teachings.

Here was trial, terrible trial. It was received without a murmur.

Let us measure our trials by it.

It called for sacrifice. The call was answered.

It called for obedience. The obedience was instant.

It cost the expectation of a life-time. The price was paid.

It would have broken the tenderest human ties. To all interests they were sundered cheerfully. Why? Read 1 Sam. 15. 22.

### Hints for Home Study.

1. Make a map of southern Palestine, and trace the road which the party traveled to Mount Moriah.

2. Read as directed for other lessons till you can tell the whole story with exactness.

3. Find if Abraham's faith was ever again subjected to trial. Then answer the last question in the Questions.

4. There are at least twenty different things asserted of Abraham in this lesson. Write them down.

5. Find evidence that means of kindling fire were not many, nor the work easy.

6. Write two practical lessons which have not been mentioned.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Offered.**

In what sense did God tempt Abraham?

To what test was Abraham subjected?

What shows Abraham's prompt obedience to the Lord's commands?

What place did he see on the third day of his journey?

What reason did he give for leaving his servants?

What burdens did Abraham and Isaac each carry to the mountains?

What lack perplexed Isaac as they went on their way?

What shows Abraham's faith in God's goodness?

What preparation did Abraham make for a sacrifice to the Lord?

The altar being prepared, what was he about to do?

Why was he willing to offer his son? Heb. 11. 17-19.

**2. Delivered.**

What heavenly call stayed Abraham's hand?

What command was given him?

What assurance of his piety did he receive?

What offering did God then send to him?

What name did he give to the place?

What is the meaning of Jehovah-jireh?

What does God say concerning a man who endures trial? James 1. 12.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God requires obedience?
2. That God loves to be trusted?
3. That God will provide help in need?

#### Hints for Home Study.

In what two meanings is the word "tempt" used in the Bible? Who "tempts" men to do wrong? Who "tries" men for their good?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Abraham's only and well-beloved son? **Isaac.**

What did God tell Abraham to do with Isaac? **To kill him for a burnt-offering.**

Where was Abraham to go and offer Isaac for a burnt-offering? **To a mountain in the land of Moriah.**

What did Abraham do? **He hastened to obey God's command.**

How did he show his faith in God? **By doing all that God told him to do.**

What stayed his hand when he was about to slay Isaac? **God's angel.**

What had God provided for the burnt-offering? **A ram, caught in the bushes.**

Why had he told Abraham to offer up Isaac? **To prove his faith.**

How did God reward Abraham's faith? **With great blessing and honor.**

When can God bless us greatly? **When we have great faith in him?**

What is the Golden Text?

Who is the Lamb of God? **Jesus, his only begotten Son.**

Why is he so called? **He was slain as an offering for our sins.**

Why did not God spare him? **"That whosoever believeth on him might not perish, but have everlasting life."**

#### Words with Little People.

Abraham offered God his most precious treasure.

Do you ever deny yourself now to please him?

Is there any thing he asks you to do that you will not?

Have you given him what he wants most, your heart?

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What did God command Abraham? **To offer up his son Isaac.**

**2.** What was the purpose of this command? **To try the faith of Abraham.**

**3.** How did Abraham receive God's command? **He prepared to obey the command.**

**4.** How was Isaac saved from death? **By a voice from heaven.**

**5.** What did Abraham say to Isaac on the way to the altar in the Golden Text? **"God will,"** etc.

**6.** Of what was this a prophecy? **Of Jesus Christ, the Lamb of God.**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Faith of Abraham.

I. Faith Tried.

*God did prove Abraham.* v. 1. (Rev. Ver.)

"Trial....more precious than gold." 1 Pet. 1. 7.

"Trying of your faith worketh patience." James 1. 3.

II. Faith Obedient.

*Abraham rose up early.* v. 3.

"Made haste....to keep." Psa. 119. 60.

"Do it with thy might." Eccl. 9. 10.

III. Faith Persevering.

*On the third day.* v. 4.

"Through faith and patience." Heb. 6. 12.

"Be thou faithful unto death." Rev. 2. 10.

IV. Faith Confident.

*Will ...come again to you.* v. 5.

"Staggered not at the promise." Rom. 4. 20

"In his word do I hope." Psa. 130. 5.

V. Faith Prophetic.

*God will provide....a lamb.* v. 8.

"Abraham rejoiced to see my day." John 8. 56.

"Having seen them afar off." Heb. 11. 13.

VI. Faith Self-Denying.

*Took the knife to slay his son.* v. 10.

"Loveth son....not worthy of me." Matt. 10. 37.

"Offered up his only begotten son." Heb. 11. 17.

VII. Faith Accepted.

*Now I know that thou fearest God.* v. 12.

"To obey is better than sacrifice." 1 Sam. 15. 22.

"He was called the friend of God." James 2. 23.

### THOUGHTS FOR YOUNG PEOPLE.

#### The Teachings of Abraham's Sacrifice.

**1.** It teaches that the greatest saints need to have their faith proved and strengthened by trial. But for such an experience as this, Abraham could never have loomed up in history as the great example of faith. Trouble tests one man and prosperity another, but all have to be tested.

**2.** It teaches that God's promises and his providences, which often seem to be in conflict, are really in harmony. It seemed impossible that God's promise could be kept if God's command were obeyed; yet in the way of obedience came the divine fulfillment.

**3.** It teaches that all our possessions, even those most precious to us, are to be held subject to God's command, and to be surrendered at his call.

**4.** It teaches that God watches his people while they are in the way of obedience, and will suffer no harm to come to them.

**5.** It teaches that God's plan of salvation through Christ's death was in the divine mind long before its accomplishment. He is the Lamb slain from the foundation of the world.

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

As an opening, show how Abraham's life had been up to this point a succession of tests to his faith. (See General Statement.)....Call attention to the change in the Revised Version of verse 1, from "tempt" to "prove," and explain its meaning....Draw a map, showing the location of Beer-sheba, Hebron, Salem, Moriah, and the journey of Abraham....What great events of Scripture history took place on that mountain?....Present the divine purposes in this event: 1.) To confirm Abraham's faith; 2.) To exhibit his faith; 3.) To illustrate the demands of God's service; 4.) To prefigure the sacrifice of Christ....Note Abraham's traits of character in this event: 1.) Faith; 2.) Promptness; 3.) Perseverance; 4.) Decision; 5.) Communion with God....Show the Christ in this lesson....Duties: 1.) Trust God; 2.) Obey God; 3.) Give all to God....Permit pupils to name difficulties in the lesson, and answer them, but do not make them unnecessarily prominent.

**References.** FREEMAN'S HAND-BOOK. Ver. 3: Early rising, 21. Ver. 5: Going and coming, 22.

### Songs from the Epworth Hymnal.

57. When I survey the wondrous cross.
138. I lay my sins on Jesus.
157. O holy Saviour.
163. My Jesus, as thou wilt.
176. All the way.
178. The solid Rock.
180. He leadeth me.
186. The Lord will provide.
192. God's anvil.
204. My times are in thy hand.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Obedience of Faith.* Have small map ready on the board. Locate Jerusalem, Beth-el, Hebron, Beer-sheba, and Sodom. Tell that after the destruction of Sodom Abraham left Hebron, and finally settled in Beer-sheba, forty-five miles south of Jerusalem. A little square for Mesopotamia, and another for Egypt, and a pleasant little review of Abraham's movements may be conducted.

1. Tell that Isaac was born at Beer-sheba, and here they lived happily until Isaac was about twenty-four years old. Then a very great trial came to Abraham. Read from Heb. 10, verses 17, 18, 19, explaining how God's promise to Abraham, that he should be a great nation, and that in him all families of the earth should be blessed, all seemed to depend upon the life of Isaac. Print on the board in large letters, Faith, Obedience.

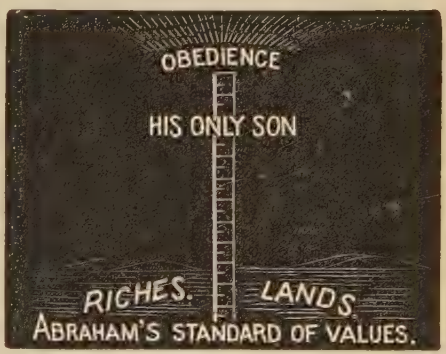
2. Tell story to illustrate: A little boy met his father with large package in the hall. Asking what it was, he was told that he must not ask questions; by and by he should know all about it. Three days it stood unopened. Then one morning when the boy woke he found the ground covered with snow. After breakfast his father invited him out to a fine place for coasting, and there stood a beautiful new sled! Then the father said: "Willie, this is the reward of faith and obedience. You believed that I would keep my word, and show you the contents of the package some day. So you obeyed me and asked no questions, and now it is yours. Just as you believe me, believe God; just as you obeyed me in this, obey God in all things, and you will always be rewarded." (This is but the skeleton of a story. Always clothe a story with flesh and blood for children. Give trivial details—make pictures that children can see with the mind's eye, as you talk.)

3. Teach that Abraham's faith was like the faith of this boy. He just obeyed and asked no questions. Draw a heart around the word "faith." God knew that Abraham had faith in his heart, but he wanted to try him, and see if it was strong enough to move his hand. Tell the story of God's command, Abraham's quick obedience, the journey, the preparation to kill the offering, and at last Abraham, with knife in hand ready to slay his dear son Isaac, in whom all his hopes were bound up. Draw hand around "obedience," and help children to see that faith in the heart leads to obedience in act.

Pin up picture of a lamb. God sent one to take Isaac's place. So God has sent Jesus, the "Lamb of God," to take the place of us sinners. He bore the cross for us, as Isaac bore the wood for his own sacrifice. Isaac went down from Mount Moriah alive, because a lamb was given to die in his place. So, we live, because the Lamb of God has died in our place. Faith in God's promise of life for us, and obedience to his law, make all this real to us. It was because Abraham had in his heart faith in God that he obeyed what God told him.

### Blackboard.

BY J. B. PHIPPS, ESQ.




EXPLANATION. A standard is a fixed valuation. This simple design is to show the valuation that Abraham placed on certain things. The lowest valuation as shown on the board is what? [Riches and lands.] Refer to Lesson 5, showing what Abram gave up to obey God's call. Of a higher value to him was his kindred. [Refer to Lot's choice.] Still higher was the place fixed for his only son, but higher above lands and riches, kindred, and his only son, was obedience toward God. Describe briefly the severity of the trial. In giving up his son he gave up all—his only son, his heir, his heart's best beloved, and the son of the promise. Close the lesson by pointing to the resemblance between the offering of Isaac and the offering of Christ. Then with white chalk quickly draw lines around the words "His only son," and thus form a cross. Jesus Christ, the only Son of God, obedient to death on the cross.

### Lesson Word-Pictures.

There are two climbing the mountain slope. One is a weary old man. The other is a son of the old man and he is burdened with wood. The father carries a knife and the needed fire for an offering. He thinks he must slay his son. "God asks it," he is saying to himself. "There is no other way, no other way!" Only the distance of the mountain-slope between him and Isaac's death! He is thinking busily. As he goes forward so slowly, we can imagine how swiftly his thoughts may travel backward. He is thinking, may be, of the time when God took him out by night and told him, a childless man, to count the golden stars and find out how numerous his seed would be. And now the seed so essential to the fulfillment of the promise Abraham thinks he must slay and sacrifice. "God says so!" he is murmuring. "I can't do otherwise." He thinks, may be, of the days when Isaac was a babe in happy Sarah's arms, a little one crawling around the tent-door at Beer-sheba, a boy, a youth whose character opened and developed like a bud of promise. And now, a young man, Isaac is going up to die! "Alas, alas!" cries Abraham. "God tells me so. There is no other way!" They reach the spot where the altar is to stand. Only the time for building the altar and preparing the sacrifice now remains before Isaac's death! What is Isaac, the patient wood-bearer, thinking of? Does he look forward to the time when a great multitude will come up this same slope to worship God? Does he see not far away another only beloved Son led out to die? Whatever his thoughts, he has only asked where the lamb may be for the offering, and Abraham has said—heart-breaking word—that God would make ready a lamb. He is now gathering stones for an altar, slowly, for after the building Isaac must die. He is laying the wood on the altar piece by piece, slowly, for after it he must see the death of Isaac, his only son. Going to slay Isaac; to put out all those golden stars of promise assuring him of a mighty seed! The shadows darken about his soul! "No other way!" he cries. "It is the will of the Lord! He knows best. May he be with me!" Isaac is on the altar now. He is dumb with wonder, awe. Between Isaac and death there is now only the length of Abraham's arm, stretched forth, bearing aloft that flashing knife—when hark! Somebody is calling Abraham! The arm drops by his side. He looks up. The voice is from above. It is the mighty Angel of the Lord speaking! What a scene! There is the mountain itself rising like an altar. There is that aged father one moment raising his arm to strike, then lowering it as he looks wonderingly up. There beside him are the altar, the wood, and the bound sacrifice of that only son on whom depends the history of a family, a nation, a race, a world's redemptive hope. "Lay not thine hand upon the lad!" he has heard the angel say, and, looking off, suddenly beholds God's sacrifice that day. How Abraham rejoices! A ram caught by the horns in the bushy undergrowth is struggling there amid the mountain-forest. Yes, there is God's offering that day! Joyfully Abraham runs to it, seizes it, and brings it forward. There is soon another sacrifice than Isaac on the altar, and the smoke rolls up toward the sky receiving the form of the mighty angel. Another sacrifice than Isaac? Abraham had already offered that which God wanted, his faith: his obedience, himself.

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**B. C. 1760.]** **LESSON XI. JACOB AT BETH-EL.** **[March 13.**

**Gen. 28. 10-22.** [*Commit to memory verses* 15–17.]

10 And Ja'cob went out from Be'er-she'ba, and went toward Ha'ran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of A'bra-ham thy father, and the God of I'saac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Ja'cob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Ja'cob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth'-el; but the name of that city *was called* Luz at the first.

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

### General Statement.

From the offering of Isaac we pass over a century to the next great event in the history of redemption, the vision of Jacob. Abraham and Sarah were sleeping in their tomb under the hill at Hebron, the only spot which his family could call their own. The quiet, meditative, and somewhat weak Isaac was now the head of the clan and the inheritor of the covenant. He had two sons, Esau the hunter, and Jacob the herdsman. On the surface, Esau, with his impetuous, generous nature, seems the nobler, but we see that he undervalued the blessings of the covenant, chose his wives from among the idolatrous people around, and became the founder of a people no better than the Canaanites. Jacob was crafty, selfish, and not altogether honest; but he was ready to risk his life for the covenant privileges, he chose the Lord as his God, and remained faithful to his vows of fidelity. He journeyed four hundred miles to find a wife among the pure monotheistic stock of Nahor, and he implanted upon his descendants the traits of courage, purpose, loyalty to conviction, and genuine ability which have made them the marked and peculiar people of the earth. In our view Israel possessed these characteristics not merely because God chose it, but God chose it because he foresaw in it these possibilities. Our lesson presents to us the scene when Jacob, a wanderer upon the hills of Canaan, was met by the Lord God, and received the promise of his glorious destiny. We see how he received it, in the vow and service that followed. Other men have met God, but not every man makes and keeps Jacob's vow of fidelity and of consecration.

**Explanatory and Practical Notes.**

**Verse 10. Jacob.** He was the son of Isaac and Rebecca, and at this time was between forty-eight and sixty-eight years old. Yet, as two thirds of his life lay before him, he might still be considered a young man. His character was of good and evil traits mingled. He was sharp and selfish, and not altogether honest. Yet he was thorough in his loyalty to God as opposed to idolatry, and in the root-elements of character far superior to his twin brother Esau. **Went out.** The cause of his leaving home was the anger of Esau, after Jacob had overreached him in obtaining the covenant blessing from their father Isaac. **Beer-sheba.** "The well of the covenant;" a place on the southern border of Canaan, near the desert. It was the home of Isaac during most of his long and quiet life. Now called *Bir es Seba*. **Went toward Haran.** This was in Mesopotamia, north of the Euphrates; and over four hundred miles from Beer-sheba. His journey was through Canaan, crossing the Jordan, across Bashan, and past Damascus, northward. At Haran Abraham had tarried on his migration until the death of his father, and the descendants of his brother Nahor were still living there in Jacob's time.

**11. He lighted.** Journeying over the mountains of Palestine, with no companion but his staff, he came by a seeming accident to this place. **A certain place.** Afterward known as Beth-el, and situated, according to different authorities, from nine to twelve miles north of Jerusalem. **Tarried there all night.** He deemed himself alone, but God was with him, and the eyes of the angels were fixed upon him. (1) *God's child is never alone.* **Took of the stones.** It is possible that those very stones may have belonged to the altar which Abraham had built, one hundred and sixty years before. Gen. 12. 8. **For his pillows.** In the warm climate of the Orient, people often sleep on the ground, wrapped in their cloaks or mantles. The hymn "Nearer, my God, to Thee," describes Jacob's condition. (2) *Out of the hardships of life come our greatest blessings.*

**12. He dreamed.** In the dim revelations of the earlier ages, before God's will was embodied in his book and explained by his Spirit, dreams often possessed a divine significance. (3) *We who walk in the light of the Sun of righteousness need no longer the twilight of prophecy.* From this account it would seem that the vision was given to Jacob unsought, but from Jacob's words in Gen. 35. 3 we learn that it was in answer to prayer. (4) *Men are more apt to kneel beside pillows of stone than beside couches of down.* **A ladder.** Perhaps rather "an ascent," as of the steps on a pyramid, or of mountains rising above one another to the sky. On the one side it represented human faith and prayer reaching up to God; on the other, God's promise and answers to prayer coming down to men. **Reached to heaven.** Cheering the lonely wayfarer by its picture of the close relation between the earth and the heavenly world. **Angels of God.** Thus showing that constant intercourse is maintained between God's servants here and God's throne on high. (5) *We see, what Jacob saw not, that Christ is the ladder of communication between earth and heaven.* John 1. 51. (6) *We may have the ladder of prayer resting on the floor of our closet and reaching up to the chamber of our King.*

**13. The Lord stood.** Now for the first time Jacob realized his inheritance of the covenant, in direct communion with God. **The Lord God of Abraham.** A promise that he who had been the God of his father is willing to be his God, if Jacob will renew Abraham's part in the covenant. **The land whereon thou liest.** And where he owned not even so much as a tent, nor a place upon which to plant it. **To thee will I give it.** The blessing of Isaac is reaffirmed and enlarged, and Jacob now receives a promise which no Esau can take from him; embracing, 1.) Inheritance in the land; 2.) An abundant, world-wide seed; 3.) A blessing to the world, to come to mankind through his family; 4.) God's presence and care on his journey. (7) *God gives to us more than we dare to ask of him.*

**14. Thy seed.** The descendants of Jacob, historically the Israelites; a people who have possessed greater influence in the world than any other race; spiritually, all believers in Christ, whom Paul claims as Jacob's children. Gal. 3. 7, 29. **As the dust of the earth.** Figuratively meaning a countless number. **Spread abroad.** Jacob saw the land peopled by Canaanite and Amorite tribes; God saw it as it would be eight centuries later, the home of the twelve tribes of Israel. **All families . . . be blessed.** In Christ, who came of the seed of Jacob, all the world, even those who know not his name, receives a blessing.

**15. I am with thee.** A comforting word to the traveler, who was without earthly companionship in a strange land. **Will keep thee.** A promise verified during the stay of Jacob at Haran. He went there poor, he departed with abundant riches. Note his recognition of God's care in Gen. 32. 10. **Will bring thee again.** Forty years afterward this promise was fulfilled, when Jacob, with family, flocks, and followers, worshiped God at that place. Gen. 35. 6, 7. (8) *God's good word of promise never fails his children.* **I will not leave thee.** Why was Jacob, the supplanter and deceiver, chosen for such a privilege? Because God saw that the underlying elements in his nature were an appreciation of the covenant blessing, a strength of purpose, a thoroughness of fidelity, and a force of will, which would fit him to become the father of the chosen people, and, through his descendants, to further the divine plans for the world.

**16. Jacob awaked.** Men awake from dreams, often, to wonder at them; Jacob awaked from his dream to see God in it. **Surely the Lord is in this place.** God had been near when he had little dreamed of meeting him. **I knew it not.** He had found that not only at the altar in his father's encampment, but also here in this solitary spot, God was present. (9) *Every place may be a Beth-el to the soul that seeks for God.*

**17. He was afraid.** Filled with awe at the thought of meeting God. **How dreadful.** How solemn and sacred, as consecrated ground. **The house of God.** In the original, *beth-el* means "the house of God," the place where God meets with men. **The gate of heaven.** The place where man may have access to the King of kings. (10) *The gate of heaven is opened wherever a heart seeks God in prayer.*

**18. Took the stone.** Spoken collectively, as doubtless a number were piled together, though one upon which his head rested may be especially referred to. **Set it up for a pillar.** As a rude monument to mark the place where God had appeared to him. (11) *Times when and places where God has revealed himself to us should be kept in the memory.* How many texts of Scripture, altars in the church, and places of secret prayer stand like Jacob's pillar in the recollection of God's people! **Poured oil.** As a form of consecration employed in all ages. Many years afterward Jacob returned to this place and built a permanent altar. Gen. 35. 6, 7.

**19. He called the name . . . Beth-el.** That is "the house of God." The locality is referred to by the same name in the history of Abraham, a century and a half before. It is probable that it is there named by anticipation, and that no city was then in existence. **Called Luz at the first.** When Jacob visited the place again from twenty to forty years after, he found a Canaanite city with the name Luz, which was in existence until the time of the conquest. Judg. 1. 22-26. The Israelites restored the earlier name given by Jacob. Under the kings it became the seat of an idol sanctuary. 1 Kings 12. 28, 29.

**20. Jacob vowed a vow.** As a grateful return for God's gracious promises. This is the first vow mentioned in the history. **If God will be with me.** This does not mean that his service was to be conditioned upon the reception of God's blessings. It indicates simply a hearty acceptance of the promise, and a purpose to render obedience and worship. **Bread to eat, and raiment.** A reference to all things needed for the body. (12) *Let us recognize God's gift in the common things of life.*

**21. Come again to my father's house.** The son longs to look once more upon the face of his aged father. His wish was granted, for Jacob returned to the land of promise, and Isaac lived, though in the feebleness of extreme age, until his grandson Joseph was a prisoner in Egypt. **Then shall the Lord be my God.** This was the solemn choice of a soul taking

God as its own. In that hour Jacob was "converted," and from that hour he was a servant of God.

**22. This stone . . . shall be God's house.** That is, shall be regarded as the place of God's dwelling and communion with men. See Gen. 35. 15. **Give the tenth.** The first recognition of a systematic offering of the tithe to God's service. Ever after the descendants of Jacob were taught to consider that one tenth of their earnings was to be given to God as a token that he was the supreme possessor of all. (13) *And shall the enlightened Christian give any less to God?*

### HOME READINGS.

*M.* Jacob at Beth-el. Gen. 28. 10–22.
*Tu.* John in Patmos. Rev. 1. 9–20.
*W.* Love for the house of God. Psa. 84. 1–12.
*Th.* The vision of transfiguration. Matt. 17. 1–8.
*F.* Isaiah's vision of God. Isa. 6. 1–13.
*S.* Paul's vision of glory. 2 Cor. 12. 1–10.
*S.* The vision of Daniel. Dan. 10. 4–19.

### GOLDEN TEXT.

**Surely the Lord is in this place.** Gen. 28. 16.

### LESSON HYMN. 6, 4, 6.

*Hymnal, No. 724.*

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee!

Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee!

**TIME.**—1760 B. C. More than a century since the events of last lesson.

**PLACE.**—Luz, or Beth-el.

DOCTRINAL SUGGESTION.—Consecration.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Vision.**

What had led to Jacob's presence at Beth-el?

What promises had, doubtless, been taught Jacob by his mother?

How had he tried to insure these promises being fulfilled?

What thoughts would naturally occupy his mind as he fled to Haran?

Could the thoughts of the day have had any part in producing the dream?

What was the revelation of the vision?

What one of the promises of the vision was repeated almost word for word as made to Abraham?

How did Jesus long afterward use the scene of this vision to teach that he was the only way to heaven?

**2. The Vow.**

What was the effect of the vision on Jacob?

What evidence that Jacob had never come to understand the nature of God as an omnipresent Spirit?

What evidence of the ruling characteristic of Jacob's life? ver. 20.

What proof in after days did he give of his sincerity in making the vow? Gen. 35. 7.

What noticeable difference between the manner of God's promise to Jacob and Jacob's vow?

Can you find any extenuation for Jacob in his circumstances?

How did his reception of God's promise differ from Abraham's?

Give the different things which Jacob promised in this vow.

#### Practical Teachings.

Wrong-doing made Jacob an outcast; he was alone, friendless, destitute, pitiful.

But God was nearer him than he thought.

It was not because God loved his sins, but because he loved the sinner.

Men have often found God's house where they least expected it.

Jacob was willing to give unasked one tenth of his all to God.

Jacob's conscience was not asleep at Beth-el. Said Herod, centuries afterward, "It is John, whom I beheaded." Said Jacob, "The Lord is in this place." What made the difference?

#### Hints for Home Study.

1. For a study in *geography* trace on a map Jacob's whole course to Haran. Whose steps was he retracing?

2. For a study in *history*. How many times had this course been traveled by members of Jacob's family? Find also how Beth-el figured in history, and why it so figured.

3. For a study in *chronology* find by what method of computation the year 1760, as the time of our lesson, is obtained.

4. For a study in *religion* examine Jacob's vow; see how much it partook of the nature of a bargain; how much real consecration there was in it.

5. For a study in *human nature* look at Jacob himself. What was he? What faculties ruled him? What was his temperament?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Vision.**

What is the meaning of Beer-sheba?

From thence upon what journey did Jacob set out?

What is said of his first resting place?

What vision of angels did he have?

Who spoke to him there?

What promise concerning the land was given him?

What assurance in regard to his descendants?

What pledge of God's presence and protection?

What confession did Jacob make when he awaked?

How was he affected by the vision?

What did he say the place was?

Who afterward promised his followers a vision of angels? John 1. 51.

**2. The Vow.**

What did Jacob do with his pillow?

By what name had that place been previously called?

What new name did Jacob give it?

What is the meaning of Beth-el?

What shows that Jacob doubted God's promise?

What vow did he make?

What advice does Solomon give concerning vows? Eccl. 5. 4.

#### Teachings of the Lesson.

What lesson can we here learn—

1. Concerning God's promises to us?
2. Concerning God's presence with us?
3. Concerning God's claims on us?

#### Hints for Home Study.

Of what covenants was God's promise to Jacob a renewal?

Who else ever in a vision saw into heaven?

### QUESTIONS FOR YOUNGER SCHOLARS.

How did Jacob journey toward Haran? **On foot and alone.**

Where did he sleep at night? **On the ground, with a stone for his pillow.**

What did he see as he slept? **A ladder, reaching up to heaven.**

Who were on the ladder? **Angels, going back and forth.**

Who stood above it? **The Lord God.**

Whom did he declare himself to be? **The God of Abraham and of Isaac.**

What did he tell Jacob? **That he should possess the land.**

What great promise did he give him? **"In thee and in thy seed shall all the families of the earth be blessed."**

What other promise did God make? **"I am with thee, and will keep thee in all places."**

What did Jacob say when he awoke? (Repeat the Golden Text.)

What did he call the place? **The gate of heaven and the house of God.**

What vow did he make? **That he would love and obey the Lord.**

What did Jacob set up for a memorial of God? **The stone he had used for a pillar.**

What did he name the place? **Beth-el, or the house of God.**

### Words with Little People.

The God of Abraham and Isaac and Jacob is YOUR God.
He will be with you at all times to help you.
And in all places to safely keep you.
Will you not make a vow to love and serve him?
"Blessed are they which put their trust in thee."

### THE LESSON CATECHISM.

[For the entire school.]

**1.** Who was Jacob? **The grandson of Abraham.**
**2.** What did he see in his dream at Beth-el? **A ladder from the earth to heaven.**
**3.** Who were ascending and descending the ladder? **The angels of God.**
**4.** What was God's promise from the top of the ladder? **"I am with thee, and will keep thee."**
**5.** What did Jacob say in the Golden Text? "**Surely**," etc.
**6.** What vow of Jacob should we make? **The Lord shall be my God.**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

**The God of Beth-el.**

I. HIS THRONE.
*The top of it reached to heaven.* v. 12.
"Heaven *is* my throne." Acts 7. 49.
"Heaven....cannot contain thee." 2 Chron. 6. 18.

II. HIS MINISTERS.
*The angels of God ascending.* v. 12.
"Bless the Lord, ye his angels." Psa. 103. 20.
"Are they not all ministering spirits?" Heb. 1. 14.

III. HIS SOVEREIGNTY.
*The land....to thee will I give it.* v. 13.
"The earth *is* the Lord's." Psa. 24. 1.
"Measured the waters....his hand." Isa. 40. 12.

IV. HIS FOREKNOWLEDGE.
*Thy seed shall be as the dust.* v. 14.
"Known unto God....all his works." Acts 15. 18.
"If ye be Christ's....Abraham's seed." Gal. 3. 29.

V. HIS MERCY.
*All the families of the earth....blessed.* v. 14.
"*Is he* the God of the Jews only?" Rom. 3. 29.
"The blessing of Abraham....on the Gentiles." Gal. 3. 14.

VI. HIS PRESENCE.
*Behold, I am with thee.* v. 15.
'The Lord of hosts is with us." Psa. 46. 7.
"If God *be* for us, who....against us?" Rom. 8. 31.

VII. HIS PROVIDENCE.
*Will keep thee in all places.* v. 15.
"The Lord is thy keeper." Psa. 121. 5.
"I will strengthen thee." Psa. 41. 10.

VIII. HIS CLAIM.
*The tenth unto thee.* v. 22.
"Bring ye all the tithes." Mal. 3. 10.
"God loveth a cheerful giver." 2 Cor. 9. 7.

### THOUGHTS FOR YOUNG PEOPLE.

**Lessons from Jacob's Vision.**

**1.** God met Jacob when Jacob was not seeking him. Not often do we find men going out into life with the purpose to seek God. Generally, God finds us when and where we do not expect him. v. 10.

**2.** Happy is that young man who when he leaves home goes where he will meet God. Jacob's privilege may be enjoyed by every one. v. 11.

**3.** God comes to men in the depth of their need, when they are alone, in trouble, in poverty, in anxiety. In the darkest hour and upon the hardest pillow we can see God, if we will seek him. vs. 11, 12.

**4.** God comes to men, not always with rebuke for their sin, even when they deserve it, but with the revelation of his grace, with the message of salvation, with the promise of the covenant. To us there come the same blessings as came to Jacob. vs. 13–15.

**5.** Jacob met God's revelation with vows of service and of offering. Do you meet God in the same spirit? Do you keep the vows which you have made? Jacob went away better—do you?

### Berean Methods.

**Hints for the Teachers' Meeting and the Class.**

Sketch very briefly the history intervening between the last lesson and this one—the death of Abraham, the life of Isaac, the blessing of Jacob, etc....Present the circumstances of Jacob's journey....Draw the map, and show the course of the journey from Beer-sheba to Haran....The place of the vision, location, names, former and after history....What was Jacob's condition at that time—physical, mental, moral, spiritual....Give an account of the dream in a word-picture....Instances of prophetic dreams in the Bible....Why do not such dreams come to men now?....Outline: 1. The Vision. 2. The Voice. 3. The Vow....Show what the lesson teaches about God. (See Analytical and Biblical Outline.)....What traits of character did Jacob show on this occasion?....Where is now "the house of God?"....What duties are here suggested to us?... Read the hymn, "Nearer, my God, to thee," with the class....If practicable, read a poem on "The Death of Jacob," in Foster's Cyclopedia of Illustrations, Volume IV, especially the opening and closing stanzas.

**References.** FREEMAN. Ver. 11: Sleeping out of doors, 48. Ver. 18: Monumental stones, 49. Vers. 20–32: Vows, 851.

**Songs from the Epworth Hymnal.**

105. Weary of earth and laden.
115. Weary child by sin oppressed.
122. To Jesus I will go.
137. Look up.
147. Nearer, my God, to thee.
149. The young Christian.
150. Happy day.
182. Never alone.
188. Lead, kindly Light.
203. Keep thou my way.

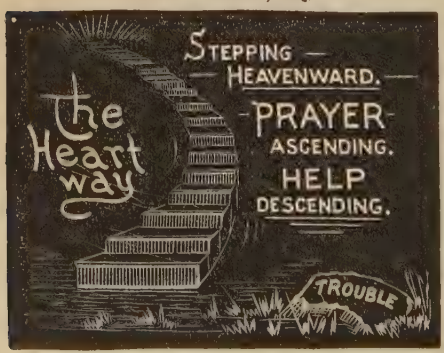
**Lesson Word Pictures.**

There is a lonely traveler among the hills as the sun goes down. He has come a long distance; there is dust on his garments, there is weariness in his face. He looks about him. There is the sun amid the glorious but shifting colors of the west, like some skillful hanger of drapery, that unrolls one shade, then displays another, filling the sky with his burning patterns, till the glory gradually pales, and at the dull, faded clouds a tired traveler is dejectedly looking. Where will he sleep? He looks on either hand, but where is the friendly host, crying, "Peace be with thee," and offering him shelter? "It is a lonely land," he is murmuring. I dare say he has slept out-doors before, and

he has no other resting-place to-night. He is stooping, gathering the stones of the place for a pillow, and then lays his head upon them. What a picture of solitude, that deserted land, that empty sky where a great light has gone out, and that lonely pilgrim, prostrate on the ground, his head on the stone-heap, his staff—sole companion and protector—by his side. The stars are coming out now, reaching up into the heavens in long lines of silver that stretch from east to west. Could they possibly have suggested the rounds of a ladder, as the pilgrim gives one last look upward—and then closes his tired eyes? For O, vision, wonderful vision of the pilgrim in that night of slumber amid Bethel's hills! From the ground to the threshold of heaven, a ladder of silver, the fairest rounds of argent sloping athwart the sky, and from round to round go up, go down, the shining angels of God! Was ever vision more fascinating? Was ever a wanderer more homeless that night? and yet, what king was ever guarded in his sleep by such a glorious band? The angels of God ascending, descending, and it is all done that a man without a home might be comforted! But hark! Above the lustrous line of angels is a solemn presence, God himself, and he speaks. What a promise! To this man without a flock, a kid even; without a field, even a foot of earth, a home, a country, God vouchsafes the land beneath him, about him, far, far off. And hearken again! To this man without a child, there shall be a seed countless as the atoms of the dust, and all the world shall be his debtor. The voice dies away. The angels vanish like the flashes of the Northern Lights. Those ladder-rounds dissolve like thin silver streaks of mist at the sun-rising. There is only a roofless wanderer on the gronnd, and as he sleeps he shivers involuntarily in the cool night-breeze blowing over the hill-tops. In the morning he opens his eyes and sees no ladder springing up toward the sky, only a heap of stones and a pilgrim's staff. What a dream! He sits up, confusedly rubs his eyes, and tries to realize it. How holy is this place! is his thought. This must be the house of God. This must be the gate of heaven. The sun is now breaking through the eastern clouds, and it sees that solitary pilgrim rising from his hard bed. What is he doing with his pillow of stones? Throwing them away? No, he is building them up into a pillar. He is pouring oil on the top. He is looking reverently toward heaven, and with the noise of awakening life in all the fields, the singing of birds, the bleating of some flocks down in the valley, rises the sound of the pilgrim's vow on its way to the skies.

**Blackboard.**

BY J. B. PHIPPS, ESQ.




DIRECTIONS. Draw the ladder with yellow or white chalk. The words, "Stepping Heavenward," draw in blue and white, the other words in suitable colors, making the complete sentences all of one color.

APPLICATION. I. In time of trouble our prayer ascends to heaven and help descends to us, showing a complete intercourse between heaven and earth.

II. The bright and shining way is the heart-way. Step by step the heart reaches above the earthly to the heavenly.

III. In reviewing the lesson picture the scene of Jacob's sleeping on a pillow of stone, how he had prayed, and how God answered him in the vision. Lastly, how it was the beginning of a new life

**Primary and Intermediate.**

LESSON THOUGHT. *God with us.* FIRST WORDS. Put 112 on the board. Tell that so many years are thought to have passed since Abraham's trial. Let some child tell what this trial was, and how Abraham stood it. Make little list of things that happened during these years. "Sarah died;" "Isaac married Rebekah;" "Esau and Jacob born;" "Abraham died;" "Isaac blessed Jacob;" "Esau hated Jacob;" "Jacob sent on a journey." These may be rapidly printed, or written, and a little lighting up can be given to each event while at work.

JACOB ALONE.

Tell how Jacob traveled, walking by day, lying down on the ground to sleep by night. One night he took stones for his pillow and lay down to rest. Then he dreamed. Make a ladder on the board; at the foot print "Earth," at the top "Heaven." Tell that Jacob saw this in his dream or vision. Bright angels went up and down on it, and at the top stood the Lord! Jacob had thought himself alone in this lonely place, but here he saw the Lord, and the holy angels! And now the Lord spoke to Jacob. Read from the Bible what he said, verses 13, 14, 15.

JACOB WITH GOD.

Call for Golden Text. Tell what Jacob called the place. Print "House of God," "Gate of Heaven." Now Jacob was not alone. Ask if he was alone before? Show that God and the angels were with him before, just as they are with each one of us, but he did not know it, and so had none of the comfort of it. Tell story of child who woke in the night and cried with fear. But when mamma spoke, and took hold of her hand, she was no longer afraid. Mamma was there all the time, only the little one did not think of it until she heard her voice. Now Jacob had heard God's voice, and he knew that he was in a holy place, for God was there. Tell what Jacob did in the morning, the name that he gave to the place, Beth-el, "House of God," and the vow that he made to the Lord.

Teach that God did not show himself to Jacob and talk so kindly to him because Jacob was so good, and never did wrong. No, for Jacob had done a very wrong thing just before leaving home. But he must have been sorry in his heart, and the good angels who saw how sorry he was carried the news of his repentance up to heaven, and God came and forgave him, and promised him great blessings.

GOD WITH US.

Print "Immanuel." Ask whose name this is, and tell why it was given to Jesus. Tell that there is a

way from heaven to every little heart. Each good thought is a bright angel coming down that way. Each tear of sorrow for sin is a good angel going up the bright way. May be we think there is no such way, because we do not see it. You know Jacob thought he was alone, and said, "The Lord is in this place, and I knew it not." Do you want to know the name of this way? Let the children spell it—name each letter slowly—J-E-S-U-S. Then ask all who will say, "Jesus shall be my God," to join in echo prayer.

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**B. C. 1739.] LESSON XII. JACOB'S NEW NAME. [March 20.**

**Gen. 32. 9-12, 24-30.** [*Commit to memory vs.* 28-30.]

9 And Ja'cob said, O God of my father A'bra-ham, and God of my father I'saac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hadst showed unto thy servant: for with my staff I passed over this Jor'dan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of E'sau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

24 And Ja'cob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Ja'cob.

28 And he said, Thy name shall be called no more Jacob, but Is'ra-el: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Ja'cob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is it that* thou dost ask after my name? And he blessed him there.

30 And Ja'cob called the name of the place Pe-ni'el: for I have seen God face to face, and my life is preserved.

### General Statement.

On the morning after the vision upon the heights of Beth-el, Jacob walked across the river Jordan feeling his foothold with his staff. He pursued his lonely way northward over the heights of Gilead, the woodlands of Bashan, and the plains of Syria. Four hundred miles from home he crossed the Jordan, and entered the land of Mesopotamia. Here he found the city of Haran inhabited by the descendants of Nahor, the brother of Abraham. For forty years—though some authorities regard it as twenty years—Jacob dwelt at Haran. Here he married his two wives—Leah, the unloved, and Rachel, the beautiful. Here eleven sons were born to him; and here, with the thrift of his race, he amassed great riches. At last he determined to return to Canaan, and he who had left the land with only a staff returned at the head of a caravan as the chief of a clan. In the country of Gilead, while near the brook Jabbok, he learned that his brother Esau was approaching with four hundred men. He was filled with a just fear as he remembered how he had incensed his brother long before, and now it seemed that vengeance was at hand. He had no resources with which to cope with his offended brother, either by force or by craft. His only hope was in the God of his father Abraham, and to him he turned. Jacob's prayer by the brook Jabbok reveals a spiritual insight which shows that he was indeed the heir of the covenant. In the darkness Jacob felt a hand grasping him. To him it seemed an antagonist, and he braced himself for a conflict. The hours wore away, and with the daylight Jacob was victorious, carrying away a blessing and a new name—Israel, the prince of God. For the unseen wrestler with the patriarch was none other than the Angel of the Covenant, the Son of Gon.

### General Statement.

**Verse 9 And Jacob.** He was at this time ninety-eight years old, but in full strength of body and of mind, Hitherto he had depended upon himself; now he has no resource but God. (1) *When all other hopes fail. God remains to the heart that can pray.* **Said, O God.** Notice the following traits of Jacob's prayer: 1.) It expressed thanksgiving; 2.) It appealed to God's promises; 3.) It showed humility; 4.) It was direct and specific in its supplication. **Of my father Abraham.** He pleads the covenant with his great ancestor, of which he himself is the heir. (2) *God's mercies to the fatherare a pledge of mercy to their children.* **The Lord which saidst.** As a still stronger plea, he holds up the promise which God had made to himself many years before. (3) *God loves to be reminded of his promises.*

**10. I am not worthy.** The original is stronger, "I am less than all the mercies." While recognizing God's grace, he fails not to recognize his own unworthiness of it. **Of all the truth.** God's faithfulness to his covenant promise. **With my staff.** Forty years before he had passed over Jordan, feeling his way with a staff, his only companion and his only possession. **Now I am become two bands.** He had separated his caravan into two sections, that at least one might escape the dreaded enemy. (4) *Not every man sees God's hand in his gains.*

**11. Deliver me.** Here is direct, specific prayer, bearing to God the precise burden of need. (5) *Both in our thanksgiving and our supplication we may copy Jacob's manner of prayer.* See its principle in Phil. 4. 6, 7. **From the land of Esau.** Forty years before, he had stolen the blessing from his unsuspecting brother, and now he dreads Esau's just anger. (6) "*Be sure your sin will find you out.*" **Smite me.** In the word "me" Jacob referred to his clan or family. Proper names are used in this representative sense throughout Scripture. **The mother with the children.** Literally, "the mother above the children," as by trying to shelter them from destruction.

**12. And thou saidst.** As if it would be impossible for God to fulfill his promise if Jacob's family were destroyed. **I will surely do thee good.** This is Jacob's interpretation of the promise in Gen. 28. 15: "I am with thee," etc. (7) *If God is with us, it is surely to do us good.* **Thy seed as the sand of the sea.** See note in last lesson, verse 14.

**13-23.** These verses are not included in the lesson, but should be read or their contents stated in the class. They relate Jacob's preparations for meeting Esau. He dispatched presents in advance, arranged his company, and sent all across the brook Jabbok, which is on the east of the Jordan, nearly midway between the Sea of Galilee and the Dead Sea. It would appear that he then re-crossed the brook for prayer and meditation.

**24. Jacob was left alone.** He sought retirement, for he felt that now, if ever, he needed divine help. (8) *The most earnest prayer can only be in solitude.* **There wrestled.** God would teach Jacob the lesson of absolute trust united with ardent supplication; so a Divine Person in human form met him in a real, physical contest. It was a living picture of prayer, illustrat-

ing both its true method and its mighty power. **A man.** He who is here called "a man" is elsewhere (Hosea 12. 4) called "an angel," and was by Jacob recognized as God. Verse 30. There is reason to believe that this august Being was none other than the pre-incarnate Christ, the Son of God. **Until the breaking.** Jacob's prayer was like Christ's, protracted through the whole night. (9) *We need more of this intense, continued supplication.*

**25. When he saw.** This Being with whom Jacob was wrestling. **He prevailed not.** Because he was willing not to prevail, but sought only to call forth Jacob's strongest exertions. **He touched.** Until this moment Jacob doubtless supposed that his unseen antagonist was a man like himself, perhaps his brother Esau; but now came the revelation that he was divine. **The hollow of his thigh.** That Jacob might learn that he triumphed not by his own strength, but by God's grace, he is permitted to see what this Being, whom he clasps, can accomplish by the merest touch. **Was out of joint.** Rev. Ver., "was strained." The strongest muscle of the human body shrank, and the hip-joint was dislocated, leaving Jacob utterly powerless. (10) *An image of the truth that not self-confidence, but self-renunciation, is the true spirit of prayer.*

**26. And he said.** The Angel said. **Let me go.** Just so the same Christ spoke discouragingly to the Syro-phenician woman (Matt. 15. 22–28) when his real purpose was to quicken her supplication; just as was his purpose with Jacob. **The day breaketh.** When Jacob must go forward to meet his brother. **I will not let thee go.** Though helpless, Jacob hung on the neck of his adversary, all the more persistent in his purpose, knowing that he was divine. (11) *Those who would win victories must not yield to obstacles.* **Except thou bless me.** It was no ordinary blessing that he sought, but the ratification of the covenant promises to himself and his seed; and this he felt was worth all the struggle.

**27. What is thy name.** Before he can become the new man he must own what he is, the old man. **Jacob.** His name was the index of his character, "the supplanter," crafty and artful, depending upon his own resources more than upon the divine power. (12) "*So when a soul comes to God. What is thy name? Sinner.*"—*J. H. V.*

**28. No more Jacob.** His name was changed, because his nature was changed; though the transformation was gradual, and hence the new name and the old are used interchangeably for a time. **But Israel.** A word meaning, "the prince of God." **Hast thou power with God.** He had chosen God and God's covenant, he had clung to God in living faith, and such a one will ever have power with God. **With men.** He need no longer fear Esau, since he had prevailed with the Almighty. (13) *He who has power with God is more than conqueror over the world.*

**29. Tell me . . . thy name.** He wished to know more of the rank and character of the mysterious One whom his arms had clasped. **Wherefore is it.** His request was refused, for the minds of men were not prepared to understand the divine nature, especially in the relations of the Father and the Son; and this wrestler was perhaps the second Person of the Trinity, manifesting himself before his incarnation. (14) *We may possess knowledge for which patriarchs and prophets longed.* **He blessed him.** Though he receives not the knowledge of the ineffable Name, he receives the covenant blessing.

**30. Peniel.** Meaning, "the face of God." The name soon after was changed to *Penuel*, which has the same meaning. A town was standing there in the time of the Judges. Judg. 8. 17. **Seen God . . . my life is preserved.** A reference to the prevalent belief that no man could see God and live.

### HOME READINGS.

*M.* The journey home. Gen. 32. 1–23.
*Tu.* Face to face with God. Gen. 32. 24–32.
*W.* Moses before God. Exod. 33. 7–23.
*Th.* The nature of prayer. Luke 11. 1–13.
*F.* The Lord with Gideon. Judg. 6. 11–24.
*S.* Manoah and the angel. Judg. 13. 8–23.
*S.* God with us. Isa. 9. 1–7.

### GOLDEN TEXT.

**And he said, I will not let thee go, except thou bless me.** Gen. 32. 26.

### LESSON HYMN.

Lord, at thy mercy-seat
Humbly I fall,
Pleading thy promise sweet:
Lord, hear my call.
Now let thy work begin,
O make me pure within,
Cleanse me from every sin,
Jesus, my all.

Tears of repentant grief
Silently fall;
Help thou my unbelief,
Hear thou my call;
O how I pine for thee!
'Tis all my hope and plea,
Jesus has died for me:
Jesus, my all.

**TIME.**—1739 B. C. This is on the supposition that his flight was in 1730 and his life in Haran but twenty-one years.

**PLACE.**—On the eastern side of the Jordan, near the brook Jabbok, which runs out from the mountains of Gilead and empties into the Jordan.

DOCTRINAL SUGGESTION.—Conversion.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Jacob.**

What has happened to Jacob since we left him at Beth-el?

How far had he reached on his journey home?

What was the occasion of his prayer at the opening of the lesson?

What elements of character are shown in his preparations to meet Esau?

What does his conduct show as to his own estimate of the wrong he had done to Esau?

"Jacob" means supplanter. What is the last act of the supplanter before he reaches his Peniel?

What one element of character had marked his whole life at Padan-aram?

In what respects can Jacob be justly called the ancestor of the Jew?

**2. Israel.**

Waiting for Esau; what antagonist comes upon Jacob?

What were the characteristics of this struggle? vers. 24, 25. Certainly three characteristics.

What was the meaning of this struggle?

What had his life for the last twenty or forty years been?

What was the character of his after life?

How is the struggle symbolical of conversion?

#### Practical Teachings.

Here was a man rich, prosperous, and what the world calls happy.

He was a coward. Why?

The power of conscience is greater than the power of riches.

Jacob, the supplanter, became Israel, God's prince, but it cost years of discipline, and a night of fierce conflict. There is no good worth having except it cost a struggle.

Even Jacob could become Israel. So may any sinner.

Jacob sought protection from Esau; he found protection from a worse foe—*himself*.

#### Hints for Home Study.

1. Learn the story of Jacob's life.
2. Commit to memory the names of his eleven sons and one daughter.
3. Write a biography of his life, as follows:
   1. Jacob and Esau born.
   2. Jacob buys birthright, etc.
4. Learn Esau's history.
5. Study the sequel of this lesson until the sending of Joseph to Dothan.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Jacob.**

Upon whom did Jacob call in prayer?

What confession of unworthiness did he make?

What indicates his prosperity?

For what deliverance did he plead ?
What did he fear ?
What promise of God did he urge?

**2. Israel.**

Why was Jacob left alone ?
What struggle occurred in the night ?
By what means was Jacob overcome in the struggle ?
What appeal was made to him ?
Upon what condition only would he release his hold ?
What new name was there given him ?
For what reason was his name changed ?
By what name did Jacob call the place ?
What vision had he seen ?
With whom had he been wrestling ?
What usage of the Jews was based upon Jacob's struggle ?
How may each of us have power with God ? Matt. 21. 22.

**Teachings of the Lesson.**

Where in this lesson are we shown—

1. The duty of prayer ?
2. The power of prayer ?
3. The blessedness of prayer ?

**Hints for Home Study.**

Find out how many persons are mentioned in Scripture to whom God gave new names.

Find other instances of protracted and successful prayer.

## QUESTIONS FOR YOUNGER SCHOLARS.

When did Jacob start to return to the land of Canaan ? **After twenty-one years.**

What news reached him by the brook Jabbok ? **That Esau was coming to meet him with four hundred men.**

Of what was Jacob afraid ? **That Esau would kill him.**

To whom did he go in his trouble ? **To the Lord.**

Whom did he send to meet Esau ? **His family and servants, with costly presents for Esau.**

Where did he return ? **To the brook, to pray.**

Who wrestled with him there ? **God, in the form of a man.**

What did God say to him ? **"Let me go, for the day breaketh."**

How did Jacob answer ? (Repeat the Golden Text.)

What did God give him ? **His blessing and a new name.**

What does this teach us ? **The power of prayer.**

What was Jacob's new name ? **"Israel, the prince of God."**

What did God tell him ? **"Thou hast power with God and with men."**

What did Jacob name the place where he wrestled with God ? **Peniel.**

Why did he so name it ? **Because there he met God face to face.**

**Words with Little People.**

Never be afraid to go to God with all your troubles.
He loves to have you talk with him about them.
He loves to help you and bless you.
He has power to do all things for you.
"Watch ye and pray always."

## THE LESSON CATECHISM.

[For the entire school.]

**1.** What did Jacob do when in fear from his brother Esau ? **He prayed to God.**

**2.** What did he plead with God ? **His mercies and his promise.**

**3.** Who wrestled with Jacob while he was at prayer ? **The angel of the Lord.**

**4.** What did Jacob say to the angel in the Golden Text ? **"And he said,"** etc.

**5.** What new name did Jacob receive, and what was its meaning ? **Israel, the prince of God.**

**6.** To what are we encouraged by Jacob's example ? **To perseverance in prayer.**

## TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

## ANALYTICAL AND BIBLICAL OUTLINE

**Prevailing Prayer.**

I. Covenant Prayer.

*God of my father Abraham.* v. 9.

"By myself have I sworn." Gen. 22. 16, 17.

"To remember his holy covenant." Luke 1. 72, 73.

II. Humble Prayer.

*Not worthy of the least.* v. 10.

"Not dealt with us after our sins." Psa. 103. 10, 11.

"Which am but dust and ashes." Gen. 18. 27.

III. Grateful Prayer.

*I am become two bands.* v. 10.

"Prayer and supplication with thanksgiving." Phil. 4. 6.

"Every good gift....is from above." James 1. 17.

IV. Direct Prayer.

*Deliver me, I pray thee.* v. 11.

"Ye shall ask what ye will." John 15. 7.

"This poor man cried." Psa. 37. 4.

V. Promise-pleading Prayer.

*And thou saidst.* v. 12.

"God *is* not a man, that he should lie." Num. 23. 19.

"Thou wilt perform....hast sworn." Micah 7. 20.

VI. Solitary Prayer.

*Jacob was left alone.* v. 24.

"Jesus was alone, praying." Luke 9. 18.

"Enter into thy closet." Matt. 6. 6.

VII. Persevering Prayer.

*I will not let thee go.* v. 26.

"Continuing instant in prayer." Rom. 12. 12.

"Always to pray and not to faint." Luke 18. 1.

## THOUGHTS FOR YOUNG PEOPLE.

**The Prince of God.**

**1.** Jacob was not the only one bearing the name "prince of God." Every one who believes on Christ has a right to be a son of God (John 1. 12); and every son of God is a prince, for he is the child of a King.

**2.** The prince of God lives in fellowship with God, sees God's hand in all his history, and calls upon God in his hours of need. We may so look to God if we are his sons.

**3.** The prince of God inherits the covenant promises made to the fathers, and appeals to them. So we may read the promises in God's word, and write our name upon each.

**4.** The prince of God comes to God boldly, holds fast to God firmly, and will not surrender his grasp on God. Thereby he shows his princely spirit.

**5.** The prince of God obtains answer to his prayer. He has power when he calls upon God, and enjoys an abundant reward for his supplication.

**6.** The prince of God is a king among men. He need not fear the face of man, because he has God upon his side. He overcomes the world, and wins a crown at last.

## Berean Methods.

**Hints for the Teachers' Meeting and the Class.**

Draw a map upon slate or paper, in presence of the class, of Palestine and Syria, showing upon it Beth-el, Haran, Peniel or Penuel, the river Jordan, and the brook Jabbok....Indicate upon the map Jacob's journey to Haran, and relate the events of his stay there....Draw the line representing his return journey to the brook Jabbok....Explain the circumstances of Jacob's presence at Jabbok....The prayer and the wrestle....Teach the lesson as an example of prevail-

ing prayer, with its traits as shown in the Analytical and Biblical Outline....The Thoughts for Young People presents another line of teaching: Jacob as an example of what each of us may be, the prince of God, showing prayerfulness, faith, courage, perseverance, etc.... Find and name other examples of successful prayer in the Scriptures....Do not forget to impress the fact that he who wrestled with Jacob was the Son of God.

**References.** FREEMAN. Ver. 10: The staff, 256. Ver. 28: Change of name, 371.

**Songs from the Epworth Hymnal.**

99. Father, I stretch my hands to thee.
104. O, come at once to Jesus.
119. Pass me not.
128. Take me as I am.
130. Just as I am.
133. How firm a foundation.
142. Tell it to Jesus.
165. What a Friend we have in Jesus!
199. Sweet hour of prayer.
201. If on a quiet sea.

**Primary and Intermediate.**

FIRST WORDS. Let some child recall Jacob's vision at Beth-el. Then tell the story of his further journey, his welcome by Laban, his marriage, and his rapid increase in wealth during his twenty-one years with Laban. Tell how, at God's command, he finally set out to return to Canaan with all his family and cattle; how Laban pursued him, but turned back without harming him, and how he heard that his brother Esau, who hated him, was coming to attack him with four hundred men. With trouble on every side, it is easy to see that Jacob needed help.

LESSON THOUGHT. *God our Helper.*

JACOB ASKING HELP.

Show picture of child praying. It may be pinned to the board in sight of the class. Get children to tell what they think about prayer. Ask if we ever need help. Jacob saw that he was in danger. We are often in danger when we do not know it. Jacob was in danger from his brother Esau. He feared that his wife and children and cattle might be taken from him, and that he might be killed. So Jacob came to God, asking help. Was that the best thing he could do? Now show that this praying child is in danger, too. True, there is no army of men coming to attack, but such enemies as ill temper, falsehood, fretting, teasing, etc., are just waiting to get a chance to come and take the life of her soul! Ask if any present are in danger from these enemies, and ask if children can give names of other enemies. A list headed "My Enemies" might be printed on the board, and the duty of coming to God with the prayer, "Deliver me, I pray thee," pressed.

JACOB TAKING HELP.

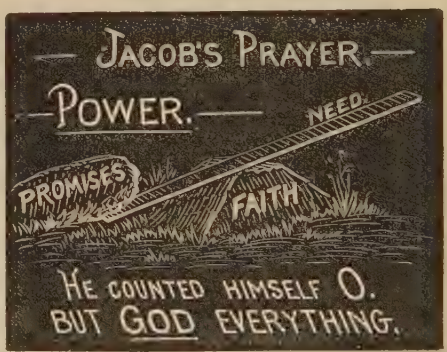
Tell that Jacob asked God to help him, and thought that he could help himself a little, perhaps. Tell story of little boy who, when told that only God could cure his hasty temper, said, "O, I can do that myself!" The boy thought he was strong enough to cure himself, but no one is strong enough to conquer the enemies of the heart.

Tell how Jacob prayed all night, and call for Golden Text. Jacob would not stop praying until he knew that God had answered his prayer. Tell that at last Jacob's strength was all gone, and then he had to take help from God. Teach that it is not prayer that saves us, it is not our efforts—it is only God; and as long as we think any thing in us or any thing that we can do will help we shall not get the blessing God wants to give us.

Call a child forward, and fill his hands full of something. Then show that he cannot take more, because his hands are full. Teach that we can never take help and blessing from God until we are empty ourselves. Sing, or have class repeat after you softly, "Just as I am," etc.

**Blackboard.**

BY J. B. PHIPPS, ESQ.




EXPLANATION. In Jacob's prayer he had power with God and prevailed. The simple illustration of a lever and fulcrum is here given to make plain where the power came from. It was the hour of need. Jacob counted himself nothing, but God every thing, and he prayed for help. Now, if one wants to move a great object, additional power can be had by means of a lever, resting on a fulcrum. So Jacob, in his weakness, rested his great need on faith, and appealed to the covenant God who had given promises to his fathers.

APPLICATION. Times of need lead us to call on God. We must pray, resting our need on faith that the promises of God will be moved in our behalf, and pray with all the heart.

[NOTE. On the board where it says "Jacob counted himself nothing," or **O**, you can continue the illustration by adding several naughts, and then placing a figure *one* before them to show that without God we are nothing, but with God we are a host.]

**Lesson Word-Pictures.**

It has been a very anxious day for Jacob. To-morrow he meets his brother's angry face! How can he escape that brother? Whichever way he turns he beholds in thought that wrathful face, and around it is a cloud of other hostile faces, Esau's attendants. Perhaps the presents Jacob has sent forward may appease Esau! Still Jacob is not at ease. He sees that angry face. It is night now. He has sent wives and servants and sons over Jabbok's impatient stream, and is now alone. How still it is! Only the clattering of Jabbok's crystal feet in its channel can be heard! How dark below! Only the stars are above; from their

little silver quivers they are sending arrows at the shadows that have invaded and now possess the land. But in the dark Jacob can see as plainly that angry face. Has he any strong friend who can help him, any one stronger than Esau? He thinks of God. Yes, God can help him, and, while he sees an angry face still, he catches the outlines of another, that of the Father and Friend who made Beth-el's shadowy top solemn and tender with his utterances. Yes, he will go to God. I doubt not, that night, that Jacob confessed his sin against Esau most thoroughly. I can see him lifting the burden of his regrets and tears to God there in the dark. I can see him reaching out and taking hold of one stronger than Esau. But suddenly, whom has he grasped? Who is locked in his arms, wrestling with him, and Jacob with the stranger? Is it the "Strong One" that Jacob needs? Then Jacob must take a blessing from him. To urge Jacob on there is the thought of that angry face of Esau. He wrestles for a blessing through the night, till the rain of silver arrows from the stars grows thinner and thinner. And look over in the east! There is a broad flush of crimson along the horizon. The day is at hand! The stranger must be away. He would tear himself from Jacob's grasp. He touches the hollow of Jacob's thigh. Ah, poor Jacob, in pain and confusion now, yet holding on! And perhaps he has in the growing light caught a glimpse of the face of the mysterious wrestler. What tenderness, beauty, and strength are there! Ah, here is Jacob's needed Helper! "Let me go," the stranger is crying, "for the day breaketh!" Yes, the east is all aflame with the coming day, so nigh, so close at hand. And it is Jacob's opportunity. In pain and wearines, in hunger, yet holding on, he cries, "I will not let thee go, except thou bless me." And O this supreme hour of victory, of blessing, of rapture! No wrestling now, only a poor, weak, human soul kneeling in confidence and trust, crying, "Bless me, bless me!" And that Face, tender, loving, strong, looking down; and those Hands resting on the kneeling suppliant; and that Voice thrilling Jacob as he cries, "No more Jacob, but Israel!" It is morning now, Jacob is alone, but peace is in his face, and he is saying softly, in a kind of awe, "I have seen God face to face." When crossing Penuel the sun bursts upon him, and he "halts upon his thigh." How it pains him! But he cares not. He meets Esau. No angry frown has Esau, but a brother's friendly face.

## FIRST QUARTERLY REVIEW.

**March 27.**

### HOME READINGS.

*M.* Lessons I, II. Gen. 1. 26–31; 2. 1–3; 3. 1–6, 17–19.
*Tu.* Lesson III. Gen. 4. 3–16.
*W.* Lessons IV, V. Gen. 6. 9–22; 12. 1–9.
*Th.* Lessons VI, VII. Gen. 13. 1–13; 15 5–18.
*F.* Lessons VIII, IX. Gen. 18. 23–33; 19. 15–26.
*S.* Lesson X. Gen. 22. 1–14.
**S.** Lessons XI, XII. Gen. 28. 10–22; 32. 9–12, 24–30.

### REVIEW SCHEME FOR SENIOR STUDENTS.

1. Study each lesson afresh. Do not be content with a simple glance. Study.

2. Master all that is required.

3. Write from memory alone the whole story of the quarter.

4. Commit to memory the titles of the lessons so you can repeat as fast as you can talk.

5. The same with Golden Texts.

6. The same with the Outlines.

7. The same with the names of all the men and women mentioned in the lessons of the quarter.

8. Tell to which lesson the following pictures belong, and when you tell the number repeat with it the Title and Golden Text:

*a.* Two men on a mountain side talking earnestly, and one pointing to a beautiful fertile valley with a river running through.

*b.* A mountain summit—an altar built of wood laid crosswise—a man bound lying on it—a man with raised arm and hand bearing a knife.

*c.* Two men walking in the open country—high words, blows—one prostrate, bleeding.

*d.* Carpenters working diligently year after year; a great ship built in the mountains and no water.

*e.* Multitudes of cattle, and men and women and children, fording a brook; one old man left alone.

*f.* A caravan; an old man; his nephew; their wives; their slaves; their flocks; sheep, goats, camels, are going westward, but whither?

*g.* A man alone upon the heights over the valley of Jordan; are there two? No, one is an angel; a prayer—50, 45, 40, 30, 20, 10.

*h.* One man; only one; the whole earth before him—beast and bird obedient to him—God communing with him.

*i.* Night; shining stars; open fields; solitude; a man lies sleeping with stones for his pillow.

9. In what lesson did one say:

*a.* Subdue the earth?

*b.* Let there be no strife?

*c.* My punishment is greater than I can bear?

*d.* I will not let thee go?

*e.* Thou shalt not surely die?

*f.* The end of all flesh is come?

*g.* In thee shall all families of the earth be blessed?

*h.* This is the gate of heaven?

What character in these lessons was exposed to temptation, and fell?

What one who preferred to do God's will rather than to remain with kindred and country?

What one who dwelt at Gerar in happiness and peace with hardly a breath to disturb him?

Name the places mentioned in these lessons.

Name the different journeys recorded in these lessons.

Name the countries mentioned in these lessons.

How many centuries of history are contained in the lessons?

What advance had the world made in art, civilization, government, in these ages?

### REVIEW SCREME FOR INTERMEDIATE SCHOLARS.

#### I. THE INVARIABLE ELEMENTS.

LESSON 1. **The Beginning**—In the begin....
LESSON 2. **Sin and D**—By one man....
LESSON 3. **Cain and A**—Am I my....
LESSON 4. **Noah and the A**—Noah did according...
LESSON 5. **The Call of Abram**—I will bless thee...
LESSON 6. **Lot's choice**—Seek ye first....
LESSON 7. **God's covenant**—Fear not, Abram....
LESSON 8. **Abram pleading**—In wrath remember..
LESSON 9. **Destruction**—Escape for....
LESSON 10. **Abram offering**—God will provide....
LESSON 11. **Jacob at B**—Surely the Lord....
LESSON 12. **Jacob's new name**—And he said....

### II. LESSON PICTURES.

1. What lesson tells of the first brothers? (Answer by the Title.)
2. Which of the first Sabbath?
3. Which of the first ship?
4. Which of the first sin?
5. Which of the first pilgrimage?
6. Which contains a promise of a large family?
7. Which tells of an unwise choice?
8. Which records a remarkable prayer?
9. Which tells of a pillar of salt?
10. Which narrates a wonderful dream?
11. Which tells of a midnight struggle?
12. Which recites a lad's deliverance from death?

### III. LESSON TEACHINGS.

1. What are we taught about the origin of the world? nswer with the Golden Text.)
2. What about caring for a brother?
3. What about the origin of death?
4. What about perfect obedience?
5. What about man being a blessing?
6. What about a wise search?
7. What about a sure defense?
8. What about undeserved mercy?
9. What about fleeing when God warns of danger?
10. What about God's care of a child of promise?
11. What about the Lord's temple?
12. What about the way to secure a blessing?

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

| | |
|---|---|
| **In the beginning—** | **Fear not, Abram—** |
| **By one man—** | **In wrath—** |
| **Am I—** | **Escape—** |
| **Noah did according—** | **God will provide—** |
| **I will bless thee—** | **Surely the Lord—** |
| **Seek ye first—** | **And he said—** |

LESSON I tells us of what? **God's power and wisdom in creating man.** What did God create before he made man? Repeat Golden Text. When did he rest from all his work? **On the seventh day.**

LESSON II teaches what? **We must not disobey God.** Why? **Because it will bring punishment and sorrow upon us.** How were Adam and Eve punished for disobeying God? **They were driven out of the Garden of Eden to suffer and die.** Repeat Golden Text.

LESSON III teaches what? **That God sees all our sins.** Who tried to hide his sin from God? **Cain.** What did Cain do? **He killed his brother.**

LESSON IV tells us about what? **Noah building the ark.** How did God destroy the world? **By a flood.** Who only were saved? **Noah and the people in the ark.**

LESSON V teaches what? **We must believe God's promises to us.** Who believed God's word to him? **Abram.** How did God reward his faith? **With great blessings.**

LESSON VI tells us of what? **Of the kindness of Abram and the selfishness of Lot.** What does Jesus tell us to do in the Golden Text?

LESSON VII tells us of what? **God's promise to Abram of the land of Canaan.** What land does God promise us? **The heavenly Canaan.** Which is the more precious, our promise or Abram's?

LESSON VIII shows us what? **Abraham praying for Sodom.** What was his prayer? **That God would spare the city if ten good men could be found in it.** Who prays and pleads for us?

LESSON IX tells us of what? **Of the awful destruction of Sodom and the cities of the plain.** Who alone were spared? **Lot and his family.** Who was turned into a pillar of salt? **Lot's wife.**

LESSON X teaches what? **Faith in God.** Why was Abraham willing to offer up his only son to God? **Because he believed in him.** What always brings us great blessing? **Great faith in God.**

LESSON XI tells us of what? **Jacob's vision at Beth-el.** What was it? **A ladder reaching from earth to heaven.** Who were on the ladder? **Angels, going back and forth.** Who stood above it? **The Lord God.** What do we learn from this? **That God is with us, to care for us.**

LESSON XII teaches what? **The power of prayer.** Who received great blessings in answer to prayer? **Jacob.** Repeat the Golden Text.

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**B. C. 2348.]** **TEMPERANCE LESSON.** **[March 27.**

**Gen. 9. 18-27.** [*Commit to memory verses* 24, 25.]

18 And the sons of No'ah, that went forth of the ark, were Shem, and Ham, and Ja'pheth: and Ham *is* the father of Ca'naan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And No'ah began *to be* a husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Ca'naan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Ja'pheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And No'ah awoke from the wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Ca'naan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Ca'naan shall be his servant.

27 God shall enlarge Ja'pheth, and he shall dwell in the tents of Shem; and Ca'naan shall be his servant.

#### General Statement.

We step aside from the chronological order of our lessons, and from the time of Jacob we turn back to the time of Noah. Here we find the first event in the annals of strong drink. Noah, the righteous man, the man of faith, the man of fidelity to his conscience, was the earliest sufferer by the spirit of wine. Soon after the flood, he planted a vineyard, and from the grapes pressed out their blood and made the first wine mentioned in history. He drank of his own liquor, and in his drunken stupor exposed himself to the contempt of his own sons. One mocked at his father's shame, but the two others reverently covered him with a mantle. On awaking from his slumber the patriarch gave a prophecy which punished the unworthy son—as such sons are often punished—in his own family and descendants. His sensual nature should be perpetuated in his children. The empires which they should found would fall under the control of the more faithful seed of the other brothers. Japheth should be enlarged, Shem should give the knowledge of God to the world; but Canaan's descendants should forever be in subjection. History has borne testimony to the fulfillment of these predictions.

**Explanatory and Practical Notes.**

**Verse 18. The sons of Noah.** See notes on Lesson IV, verse 10, in the JOURNAL for January. **Shem.** The son of Noah, through whom the covenant succession was maintained. His descendants constitute the Oriental races, with some exceptions. They have given to the world nearly all of its great religions, and more than once have founded empires, as Assyria in the ancient world, and that of the Saracens in the Middle Ages. **Ham.** The second son of Noah, and the progenitor of some of the most powerful ancient peoples, as the early Babylonians, the Egyptians, the Canaanites, the Phenicians, and the Carthaginians. They were the earliest builders, mariners, merchants, and conquerors. But their empire soon passed away, and this race ceased to influence the world. It is not certain whether the African Negro race is descended from Ham, or not. **Japheth.** The last of the three great families to arrive at maturity and power. Long after the Hamites had founded empires and the Semites had subverted them, the Japhethites, or Aryans, were nomad tribes. Yet they grew into greatness at last. As the Brahmins they established East Indian civilization, as the Medes and Persians they founded an empire extending from the Mediterranean to the Indus, as the Greeks they gave culture to the world, as the Romans they gave law, and as the Germans, French, English, and Americans they have been the ruling nations of modern times. **Ham is the father of Canaan.** Canaan is mentioned because his descendants were the enemies of the Israelites, as the early possessors of the land of promise.

**19. The whole earth overspread.** There is no improbability in this statement. The differences among races are not so great as to forbid the belief in a common origin; and language shows affinities. No chronology or authentic history takes us back more than ten or twelve thousand years. Yet there are many Christian scholars who believe that this refers only to the origin of the Hebrew race and other cognate peoples, and not to all mankind.

**20. A husbandman.** That is, a planter or farmer, one who subsists by the frnits of the earth. **Planted a vineyard.** The vine is one of the most prolific of growths, and its fruit is used as food much more generally in the East than with us. Grapes are eaten abundantly, fresh from the vine, and dried, as well as made into wine.

**21. He drank of the wine.** Wine is made by a natural process from the fermentation of the juice of the grape. We cannot say with certainty that wine was unknown until this time. **Was drunken.** The alcohol in the wine has a peculiar effect upon the tissues of the body, especially upon the stomach and the brain. It first excites, then benumbs and stupefies. By no possibility can it ever supply food to the system, for it acts altogether as a poison. (1) *Even a good man is in danger from strong drink.* **Was uncovered.** A drunken man is unconscious of appearances, is dull in his thoughts, and apt to have all his lower instincts aroused. The moral nature is dormant, and the passions are excited. (2) *Drunkenness changes every character for the worse.*

**22. Ham, the father of Canaan.** The sacred writer sees in the history of the Canaanites the outgrowth of their ancestor's wickedness, in gloating over his father's shame. (3) *The crimes of parents are often perpetuated in their children.* Canaan's descendants became the most corrupt in the ancient world, and were justly destroyed for their iniquities. **Saw the nakedness.** Not only saw, but took a wicked pleasure in the sight. **Told his two brethren.** Thus making a jest of his father's disgrace, and publishing his faults. So now, young people will sometimes make the actions of a drunkard the object of ridicule. Though not *their* father, that poor drunkard may be *somebody's* father. (4) *Never ridicule another's misfortune.*

**23. Shem and Japheth.** Their filial reverence and strong moral sense was in noble contrast with the impiety of their brother. **Took a garment.** Henry remarks, "There is a mantle of love to be thrown over the faults of all; and a robe of reverence to be thrown over the faults of parents."

**24. Noah awoke.** The fumes of strong drink pass away, leaving the mind clear, but in a reaction from the excitement of drunkenness. The liquor gives only a transient pleasure, followed by a pain and depression of spirits. **And knew.** Either he had a dim consciousness at the time, of what was taking place, or he learned of the occurrence afterward.

**25. And he said.** In Noah's prediction we find, not anger venting itself upon the innocent children of guilty Ham, but an insight which perceives the traits of the parents perpetuated in his children. "Canaan shall be what Ham is, and as a result his race shall be a subject race," is the thought of Noah's prophecy. Noah's words did not *make* the event come to pass, but they stated that which *would* come to pass. **Cursed be Canaan.** The Canaanites, descended from Ham's son, in after times occupied the land of Canaan, but were displaced, and in a measure destroyed, for their crimes, by the Israelites. **A servant of servants.** Canaan's descendants founded kingdoms, as in Chaldea, Egypt, Canaan, Phenicia, and Carthage. At one time they were the dominant race of the world. But their power was utterly broken, and every where they became a subject people.

**26. Blessed be the Lord God of Shem.** Rev. Ver. "the Lord the God of Shem." Noah's prediction concerning Shem is that his God is the Lord Jehovah, the one true God. And this has been verified. No enduring empire was ever established by a Semitic people; but the Jewish, Mohammedan, and Christian religions, which have dominated the world, all sprung from this race. Christianity, which was then unborn, filled the prophetic sky in Noah's prophecy, as it now covers the civilized world. **Canaan shall be his servant.** A prediction of the conquest of the Canaanite races of Palestine by the Semitic Israelites, an event small in itself, but fraught with immense religious results to the world.

**27. God shall enlarge Japheth.** The word *Japheth* means *enlargement.* The prophecy has been fulfilled in the immense increase of the Japhethites, from which race successive swarms have poured forth, as the Hindoos, the Greeks, the Romans, the Gothic and barbarian hordes, the Anglo-Saxon, and many more, until now the descendants of Japheth are every-where the rulers of the world and the leaders in civilization. **Dwell in the tents of Shem.** Dwell, not as inhabitant, but as a worshiper. "Shall worship in the tabernacles of Shem," might be the interpretation of the passage, which means that the descendants of Japheth shall receive their religion from the descendants of Shem, just as has been the fact. **Canaan shall be his servant.** The Canaanites were the earliest settlers around the Mediterranean, especially in Phenicia, Carthage, Spain, and Sicily. But they were conquered and destroyed by the Japhetic Romans, so that their civilization passed away.

## HOME READINGS.

*M.* Noah's shame. Gen. 9. 18-29.
*Tu.* The sorrow of the cup. Prov. 23. 29-35.
*W.* God's judgment on drunkenness. Isa. 5. 11-23.
*Th.* Evils of appetite. Matt. 24. 37-51.
*F.* The Lord's freeman. 1 Cor. 8. 1-13.
*S.* Sobriety commanded. 1 Thess. 5. 5-23.
**S.** Erring through strong drink. Isa. 28. 1-10.

## GOLDEN TEXT.

**Woe unto them that are mighty to drink wine.** Isa. 5. 22.

## LESSON HYMN.

Now to heaven our prayer ascending,
God speed the right!
In a noble cause contending,
God speed the right!
Be their zeal in heaven recorded,
With success on earth rewarded,
God speed the right!

Be that prayer again repeated,
God speed the right!
Ne'er despairing though defeated,
God speed the right!

Like the good and great in story,
If they fail, they fail with glory,
God speed the right!

**TIME.**—2348 B. C. Soon after Noah's exit from the ark.

**PLACE.**—Somewhere in the highlands of Armenia.

### QUESTIONS FOR SENIOR STUDENTS.

**1. A Father's Shame.**

Who is the first person of whom drunkenness is recorded?

How old was Noah when this sin overtook him?

What gracious evidence of God's love had he previously had?

Who was involved in the consequences of his act?

Was Ham's sight of his father, or the report that followed, the cause of his father's wrath?

Give a reason for your answer.

Is Noah's shame any thing unusual in the history of drunkenness?

Find three Bible instances of the shame of this sin.

**2. A Father's Curse.**

Cursed by Noah?

Why should the grandson be cursed and the son not?

Was Noah relieved of sin by passing a curse for its consequences on to his posterity?

What was the curse that day pronounced?

Does a curse still follow the drunkard?

What is the usual condition of the children of drunkards?

What was Solomon's experience of the results of drinking? Prov. 23. 29–32.

#### Practical Teachings.

It is never safe to trifle with alcohol.

It makes no exception in respect of age.

It scars character with scars that cannot be effaced.

While the world lasts Noah's shame will be known.

Noah, perhaps, did not know the effect of alcohol on the brain.

Give him that benefit. *We do know.* We have no excuae.

Alcohol brought a curse upon the great nation of the Canaanites.

Alcohol is to-day a curse to our own loved nation.

Let us set our faces against it.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. A Covenant.**

What is a covenant?

What was the token of God's covenant with man?

Where could the token be seen?

Of what was the bow in the cloud a pledge?

Of what would it be a reminder to God?

With whom did God establish the covenant?

How long was this covenant to last?

To whom was the promise a blessing?

**2. A Curse.**

What were the names of Noah's sons?

What portion of the earth was peopled by them?

In what occupation did Noah engage?

Into what sin did he fall?

Of what unfilial act was Ham guilty?

How did his brothers honor their father?

Upon which of his sons did Noah pronounce a curse?

What was the curse?

What blessing did he pronounce upon Shem?

What prophecy did he utter about Japheth?

By what mocker was Noah deceived? Prov. 20. 1.

What, then, really brought a curse upon Ham?

To whom have wine and strong drink ever since been a curse?

#### Teachings of the Lesson.

Where in this lesson do we learn—1. That liquor makes men foolish? 2. That liquor brings a curse? 3. That liquor divides families?

### QUESTIONS FOR YOUNGER SCHOLARS.

What was Noah after the flood? **A husbandman, or farmer.**

What did he plant? **A vineyard.**

What happened when the grapes were gathered and made into wine? **Noah took of the wine and became drunken.**

Who saw Noah lying drunk in his tent? **Canaan, Noah's son.**

What did he do? **He went out and mocked him before Shem and Japheth.**

What did Shem and Japheth do? **They cared for their father with love and respect.**

What was given to Noah when he came to himself? **Knowledge of all that had taken place.**

Who gave him this knowledge? **God.**

What did Noah, inspired by God, pronounce upon Canaan and his descendants? **The curse of slavery.**

What upon Shem and Japheth? **Honor and prosperity.**

What does this prove to us? **That Noah drank of the wine not knowing it would make him drunk.**

Why does it prove this? **God would not have stood by Noah, and punished Canaan, if he had purposely drank to excess.**

What proof has Noah himself given us? **We never again hear of his drinking wine, either little or much.**

What did wine bring upon Noah, even when taken innocently? **Shame and disgrace.**

What will it bring to every one who drinks it? **Sorrow, shame, ruin, death.**

#### Words with Little People.

"WINE IS A MOCKER."

It will make you the sport of the wicked, and the shame of the good.

It will drag you down to the lowest depths of sin and disgrace.

Watch, lest you be tempted to taste it.

Take heed that you never touch a drop of it.

This is the only way to escape its awful power.

"Look not upon the wine when it is red; at the last it biteth like a serpent and stingeth like an adder."

### THE LESSON CATECHISM.

[For the entire school.]

**1.** Who is the first one recorded to have made wine? **"Noah began to be a husbandman, and he planted a vineyard."**

**2.** What was the end of the first experience with wine? **"He drank of the wine, and was drunken."**

**3.** What experience of Solomon coincides with this of Noah? **"At the last it biteth like a serpent, and stingeth like an adder."**

**4.** How did Noah vent his wrath to relieve his remorse? **"And he said, Cursed be Canaan."**

**5.** What is the only safe rule for human conduct? **"Look not thou upon the wine when it is red."**

[NOTE.—If any school prefers to use the Missionary Lesson, Gen. 18. 17–26. the student is recommended to prepare a lesson on the same plan that has been followed in the Lesson Book.]

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Patriarch's Fault.

I. THE FATHER.

1. *Noah...planted a vineyard.* v. 20.
   "They also have erred through wine." Isa. 28. 7.
2. *Drank of the wine....drunken.* v. 21.
   "Look not thou upon the wine." Prov. 23. 31, 32.
3. *Was uncovered.* v. 21.
   "Wine is a mocker." Prov. 20. 1.

II. THE SONS.

1. *Ham....saw....and told.* v. 22.
   "The eye that mocketh....his father." Prov. 30. 17.
2. *Shem and Japheth took a garment.* v. 23.
   "Honor thy father and thy mother." Exod. 20. 12.

III. THE PROPHECY.

1. *Cursed be Canaan.* v. 25.
   "Cursed ...setteth light by his father." Deut. 27. 16.
2. *Blessed be the Lord God of Shem.* v. 26.
   "Happy....whose God is the Lord." Psa. 144. 15.

3. *God shall enlarge Japheth.* v. 27.
"My name....great among the Gentiles." Mal. 1. 11.

### THOUGHTS FOR YOUNG PEOPLE.

**Lessons from Noah's Sin.**

**1.** How early in the history of the race did strong drink begin its evil influence, and how great is the evil which it has wrought in the world! v. 20, 21.

**2.** Strong drink is dangerous to a good man, no less than to the wicked. Where righteous Noah fell we must watch against temptation, and our only safety is in total abstinence.

**3.** Some people say that wine is harmless, while whisky is injurious. But if wine made Noah drunk it will make us drunk also, if we drink it.

**4.** Liquor benumbs the moral sense and takes away self-respect. Many a man has done as Noah did, and been as ashamed of it afterward. The best way is to keep out of danger from drink.

**5.** The sins of parents are apt to be repeated and increased in their children. The descendants of Canaan were among the most wicked in all history. For our children's sake let us keep out of evil.

**6.** Let us choose the God of Shem for our God.

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## Berean Methods.

**Hints for the Teachers' Meeting and the Class.**

In teaching this lesson it might be well to show a map of the world, and upon it the lands occupied by each of the three great families of races....But in the teaching we should avoid making this a lesson in ethnology, or history of races, but keep the temperance aspects of the lesson in the foreground....The Thoughts for Young People will furnish suggestions on this subject, and the world is full of illustrations of the evils of strong drink....Call attention to the fact that 60,000 people die in America annually from strong drink; that most of the crime in the community springs from it, and that it is a fountain of disease....Show that the only safety from strong drink is in total abstinence, and urge the scholar to resolve never to taste liquor.... Present also the duty of the State to protect the home by legal prohibition of the sale of liquor.

**Songs from the Epworth Hymnal.**

214. Am I a soldier of the cross?
216. My youth is thine.
220. Earnestly fighting for Jesus.
224. Battling for the Lord.
301. No compromise.
302. We'll help the cause.
303. God speed the right.
304. The sparkling rill.

**Primary and Intermediate.**

*Temperance Lesson.*

LESSON THOUGHT. "*Wine is a Mocker.*"

LESSON STORY.

Print "Noah" on the board. Let children tell what they know about him. Ask if they want to hear what happened after he left the ark. Then tell that he planted a vineyard and made wine. People do that now, and some of them get into the same trouble that Noah did. He drank some of the wine, and became drunken. A drunken man does not know what he is about, and he acts so badly that his friends are made ashamed. Noah's sons saw him drunk, and one of them made sport of him, but the others tried to save their father from further shame. When Noah awoke from his drunken sleep, he knew what had been done, and he blessed the sons who had treated him kindly, but he cursed the one who had mocked him. We never hear that Noah drank wine again, and as God stood by him both in the blessing and the curse which he pronounced, it would seem that Noah drank the wine not knowing that it would make him drunken.

OBJECT LESSON.

Have ready a wine-glass half filled with wine, a glass of water, a little alcohol in a vial, and a bunch of grapes.

Talk a little about the grapes, calling them nature's little wine bottles. If you have enough to give each child a grape, do so. Ask them to notice how sweet the wine is, and tell them that they might drink all the wine in a great many of these little bottles and not be made drunk. This is the kind of wine God made. Now take the wine-glass, and tell that here is some of the wine man makes. What is the difference?

Take one of the grapes again. Tell that the juice of the grape is sweetened water. There is sugar in it. When the juice is pressed out of the grapes, and left to stand for a while, the sugar in it decays, and this makes alcohol. Show the little bottle of alcohol. Tell that this is a liquid poison. Show the pure water. They look much alike. Tell, or show, that a little water refreshes a delicate flower, but a little alcohol withers and destroys it. So water refreshes man, but alcohol poisons him.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

EXPLANATION. A light-house is a means to guide the mariner to a safe port. A false beacon light lures him to destruction. Here is an illustration representing a wine-bottle as a light-house on a rock, and its light is the false light of worldly pleasure. It rests on the rock of ruin, and against its rugged sides thousands have been wrecked. Young men see its light, and, dazzled by its glare, they steer their way toward it, only to find ruin awaiting them when it is too late. The sea of life is full of these deceitful lights. Fashion holds them up, and the gay and worldly praise them, little heeding the wrecks that float around and then sink to utter shame.

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### LESSONS FOR APRIL, 1887.

APRIL 3. Joseph Sold into Egypt. Gen. 37. 23-36.
APRIL 10. Joseph Exalted. Gen. 41. 38-48.
APRIL 17. Joseph Makes Himself Known. Gen. 45. 1-15.
APRIL 24. Joseph and his Father. Gen. 47. 1-12.

## Wine.

BY JENNY L. ENO.

When forth from out the sheltering ark
Came Noah with his sons
To till and plant the earth again
(So Arab legend runs),
A mighty djinn or spirit,
Brought unto him a vine
And taught him how to plant and tend
And turn its fruit to wine.

"Son of an earthly father,"
Then said the ling'ring djinn,
"Beware of this bright liquid—
A strange power lies therein.
One draught will change man to a sheep
In spirit, meek and mild;
Another makes a lion,
Fierce, roaring, rampant, wild;
To this add yet another:
His senses whirl and clog,
He grovels grunting in the mud
Transformed into a hog."

The spirit fled, but wine remained;
Its power has yet increased,
For drinking now the liquid
Makes man worse than a beast.

## Thoughts for the Quiet Hour.

—— Let thy thoughts be on the Highest, and thy prayer directed unto Christ without ceasing.—*Thomas à Kempis.*

—— Pride, exclusiveness, self-glorification, have no place in the kingdom of God. Humility is the only passport which can obtain for us an entrance there.—*Farrar.*

—— O Lord, remove our ignorance, that we may know thee; our idleness, that we may seek thee; our unbelief, that we may find and enjoy thee.—*Bishop Hall.*

—— There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."—*Willis.*

—— Many are very careful to have a fair and well-printed Bible, but the fairest and finest impression is to have it well printed in the heart by the Spirit.—*Dr. Arrowsmith.*

—— And so will all that is sown for Christ, though it lie buried and forgotten of men, spring up and ripen, as in one day, to the deep, grateful, and eternal joy of them who had labored in faith, and gone to rest in hope.—*Edersheim.*

—— The kingdom of science, like the kingdom of God, can only be entered in the character of a child.—*Bacon.*

Take all thy vessels,
O glorious Finer,
Purge all the dross,
That each chalice may be
Pure in thy pattern,
Completer, diviner,
Filled with thy glory,
And shining for thee.
—*F. R. Havergal.*

——No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

——Happy are they who in a crowd of business do not lose something of the spirituality of their minds, and of the composure and sweetness of their tempers.—*Whitefield.*

——I am convinced how great a deed he does who makes one pious thought alive and active in the human soul, since I know how a single passage in a beautiful book, or in a religious conversation, has often had an influence on me for many days together.—*Klopstock.*

——When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Prof. Riddle.*

——If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him to manfully confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

——There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened and a wounded heart.—*Countess of Blessington.*

——Believers should be but as variegated lamps hung out to lighten the feet of passengers from the kingdom of darkness.—*Lady Powerscourt.*

——A Teacher's Prayer.—"Lord, take my lips, and speak through them; take my mind, and think through it; take my heart, and set it on fire."—*The Illustrator.*

——Goodness is not a passive quality, but the deliberate preference of right to wrong; the resistance of evil and the manly assertion of its opposite.—*Geikie.*

——A seasonable steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labor, either of heart, head, or hands, are excellent means of spiritual peace and boldness before God.—*Brainerd.*

# Review Service for the First Quarter.

BY REV. S. P. HAMMOND.

*Superintendent.* The lessons in this first quarter deal with beginnings. Where do we find the history of first things?

*School.* In the first five books of the Bible, called the Pentateuch of Moses, or the "five-fold book."

*Supt.* What are the leading events of these twelve lessons?

*School.* The fall and expulsion from paradise, the wickedness of the world, the flood, the dispersion, the call of Abraham, the destruction of Sodom, and experiences of Jacob.

*Supt.* You will name the principal persons figuring in this history.

*School.* Adam, Eve, Cain, Abel, Enoch, Noah, Abraham, Lot, and Jacob.

*Supt.* At what time in the history of the world did these events take place?

*School.* During the period between 4000 B. C. and 1740 B. C.

*Supt.* In what part of the world are those wonderful events supposed to have taken place?

*School.* In the western portion of Asia.

HYMN. L. M.

Ere mountains reared their forms sublime,
Or heaven and earth in order stood,
Before the birth of ancient time,
From everlasting thou art God.

A thousand ages, in their flight,
With thee are as a fleeting day;
Past, present, future, to thy sight
At once their various scenes display.

### I. The Beginnings.

*Supt.* The topic of the first lesson is the "beginning." Wherein is this title especially applicable to the history narrated?

*School.* In that the creation of the world and of man is related, and that the institution of the Sabbath is described.

*Supt.* In this lesson we are led up to God; what do we learn of his character?

*School.* That he is a person, that he is Spirit, and that he is the Creator.

*Supt.* What are we taught of the Sabbath in this lesson?

*School.* That it is of divine origin, and of perpetual obligation; and that we are to observe it by resting from our daily toil and keeping it sacred unto God.

HYMN. 7, 6.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright:
On thee, the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy,"
To the great God Triune.

*Supt.* The subject of the second lesson is the first sin, or how paradise was lost. What are the topic and Golden Text?

*School.* Topic: "Sin and Death." Golden Text: "By one man sin entered into the world, and death by sin."

*Supt.* One of the scholars will tell this story in a few words.

*Scholar.* Adam and Eve, our first parents after creation, were placed in a beautiful place called the Garden of Eden. Satan, the tempter, came in the form of a serpent and tempted them to eat of the forbidden fruit. They both yielded to the tempter, and as a punishment were driven out of paradise with the curse of God resting upon them.

*Supt.* What are some of the teachings of this lesson?

*School.* We learn first, that no place or time can free us from temptation, for the tempter came to the holy pair in paradise; second, that Satan and temptation do not come in their own evil forms, but in the garb of innocence, or as angels of light; third, that the root of sin is unbelief, or believing Satan in preference to God; fourth, that every sinner is a moral suicide.

*Supt.* In the third lesson we have the sad story of Cain and Abel, with its lessons. What is the Golden Text?

*School.* "Am I my brother's keeper?"

*Supt.* Adam and Eve have been exiled from the Garden of Eden, and their children with them are suffering the consequences of their sin. Will some scholar give an account of this recorded development of sin in the world?

*School.* And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.... And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*Supt.* What are the sins of Cain in this narration?

*School.* First, want of faith in God; second, disobedience; third, envy; fourth, malice; fifth, anger; sixth, murder; seventh, falsehood; eighth, obstinate profanity.

HYMN.

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

*Supt.* The fourth lesson tells of the building of the first ship, and is about Noah and the ark. What were the circumstances which led to the deluge, and the saving of the family of Noah?

*First Scholar.* The world was so corrupt and men were so wicked that God repented him for creating man, and decided to destroy the world with a flood.

*Second Scholar.* Noah was a just man and perfect in all his generations, and he walked with God; so God decided to save Noah with all his family.

*Third Scholar.* God commanded Noah to build an ark of gopher wood, with rooms within large enough to hold his family of sons and their wives and two of every living thing of all flesh.

*Fourth Scholar.* The flood came, and all flesh was destroyed off the face of the earth; but Noah and his family, with those with him in the ark, were saved.

*Supt.* What practical truth does this lesson teach?

*School.* The destruction of the wicked and the salvation of the righteous.

HYMN. 11.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you, who for refuge to Jesus have fled:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy trials to bless,
And sanctify to thee thy deepest distress."

### II. The History of Abraham.

*Supt.* Where and when was Abraham born?

*School.* In Ur of the Chaldees, in the year B. C. 1996; almost exactly half way between Adam and Christ.

*Supt.* What incidents in the life of Abraham are mentioned in the next six lessons?

*School.* His call of God and the change of his name from Abram to Abraham; Lot's choice of the cities of the plain; God's covenant with him; his pleading for Sodom; the destruction of Sodom; and his offering Isaac.

*Supt.* One of the classes will tell us about the first incident.

*First Class.* Abraham left his native country and kindred and father's house, and journeyed to a distant land, according to the command of God.

*Supt.* How did God show his approval of his servant's obedience?

*First Class.* By fulfilling his promise contained in the Golden Text: "I will bless thee and make thy name great, and thou shalt be a blessing."

*Supt.* Wherein was this blessing bestowed?

*First Class.* First, by changing his name from Abram to Abraham, meaning father of a multitude; second, by bestowing upon him great prosperity; third, by giving a most exalted position as the founder of a great nation; fourth, by a special covenant made with him.

*Supt.* How is this life of Abraham's instructive to us?

*First Class.* It suggests to us the pilgrimage of life to which we are called, and in which we are blessed with God's promises and God's guidance.

HYMN. L. M.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

*Supt.* The second class will please tell me about the sixth, eighth, and ninth lessons.

*Second Class.* The subject of these lessons is Lot's choice, with its consequences.

*Supt.* Lot chose to dwell in the cities of the plain, a place "well watered every-where," "even as the garden of the Lord." Why did his choice prove so unfortunate?

*Second Class.* Because the men who dwelt there were wicked, and sinners before the Lord exceedingly.

*Supt.* What choice are we bidden, in the Golden Text of the sixth lesson, to make?

*Second Class.* "Seek ye first the kingdom of God and his righteousness."

*Supt.* The eighth lesson is about Abraham's pleading for Sodom. In this lesson we see at once God's justice and mercy. Wherein do we see this illustrated?

*Second Class.* First, by the doom pronounced over the wicked cities; second, by the willingness of God to hear the prayer for mercy; third, by the assurance that the cities would be spared for the sake of ten righteous persons.

*Supt.* The ninth lesson treats of the destruction of Sodom and Lot's escape. Will the third class repeat the Golden Text and the outline?

*Third Class.* The Golden Text is: "Escape for thy life," and the outline is, first, "Righteous Lot," and, second, "Wicked Sodom."

*Supt.* What happened to the wicked city?

*Third Class.* After Lot and his family escaped, "God rained upon Sodom and upon Gomorrah brimstone and fire out of heaven."

*Supt.* What happened to Lot's wife?

*Third Class.* "She looked back from behind him, and she became a pillar of salt."

*Supt.* What are some of the practical lessons in this incident?

*Third Class.* That God cares for the righteous; second, that God is angry with the wicked and will punish them; third, there is no way of escape from destruction except by leaving sin; fourth, that it is a terrible thing to backslide, to look back regretfully at worldly pleasure.

HYMN. 7.

Hasten, sinner, to be wise!
Stay not for the morrow's sun:
Wisdom if you still despise,
Harder is it to be won.

Hasten, sinner, to return!
Stay not for the morrow's sun,
Lest thy lamp should fail to burn
Ere salvation's work is done.

*Supt.* The seventh and tenth lessons treat of God's special dealings with the father of the faithful. What about the covenant in the first of these two lessons?

*Fourth Class.* God was pleased to make an agreement with Abraham, and promised him a glorious fulfillment if he would be true to his faith.

*Supt.* The tenth lesson gives a narrative of Abraham's great trial, in which we see the glorious trust of the man of God. What was his trial?

*Fourth Class.* He was called by God to make a sacrifice of his beloved son Isaac.

*Supt.* How did he meet this demand and stand the test?

*Fourth Class.* He obeyed God and brought his son Isaac in sacrifice to God, and thus showed his faith in God.

*Supt.* Repeat the verse of the lesson which shows how God looked upon his obedience.

*Fourth Class.* "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

*Supt.* What practical lesson is taught us in this Scripture narrative?

*Fourth Class.* Blessed are those who endure trials and fear not, for to them come fuller promises and richer blessings.

### III. About Jacob.

*Supt.* The eleventh and twelfth lessons contain incidents at the beginning and in the middle of Jacob's life. What is the topic of the first of these two?

*School.* "Jacob at Bethel;" and the Golden Text is, "Surely the Lord is in this place."

*Supt.* What vision did Jacob have here?

*School.* "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

*Supt.* What vow did he make in the morning on waking from his dreams?

*School.* He first exclaimed, in the words of the Golden Text, "Surely the Lord is in this place, and I knew it not;" and then he proceeded to build of the stones a pillar, and called the place Beth-el. He then vowed a vow, that the Lord should be his God, and the stone which he set for a pillar should be God's house, and that he would give a tenth of all he made to God.

*Supt.* What are a few of the practical lessons that may be learned from this incident?

*School.* First, that God is nearer to us than we think; second, that God will not desert his servants, though they may be in affliction and far from home; third, that heaven and earth are not very far apart; that we may realize that the house of God is the gate to heaven.

HYMN. 6, 4, 6.

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee!

Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee!

*Supt.* The twelfth lesson is about Jacob's new name. What is the Golden Text?

*School.* "And he said, I will not let thee go except thou bless me."

*Supt.* The practical subject of this last lesson of the quarter may be called Prevailing Prayer. What are the conditions of such a prayer?

*School.* First, the time of need; second, taking our needs to God in prayer; third, working as well as praying; fourth, wrestling with God; fifth, persevering in prayer.

HYMN. L. M.

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known!
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

## At Home.

. . . Embury Church, Brooklyn, New York, has a poet for a pastor, and he is also in fact, as well as in name, the pastor of the Sunday-school. That school has connected with it a benevolent layman, Mr. Henry B. Browne, who recently gave to the scholars one hundred dollars' worth of books as rewards for punctuality, deportment, and proficiency in study. The books were presented on Sunday, January 2, on which occasion one of the girls among the scholars recited the following poem, written by the pastor, the Rev. George Lansing Taylor, D.D. Not many churches can have pastors who are poets, but there are many which have laymen who might well imitate the liberality of "Brother Browne."

Dear Brother Browne, we fain would crown
With thanks your generous kindness,
Whose fruit to-day, should we gainsay,
'Twould argue willful blindness.
Your liberal gift, a timely lift,
Like sunshine chased our sadness;
Our seats are full, our Sunday-school
Resounds with song and gladness.

A year's work done, a year begun,
To-day we hail with singing:
And lo! we view the guerdon due
Our twelvemonths' toil was bringing.
Your love accords these rich rewards
For all our faithful scholars;
For every prize that greets our eyes
Was purchased with your dollars.

Not rashly planned your lavish hand,
With kindness undiscerning;
But wisely gave for conduct grave,
Good works, good lesson-learning;
Attendance fine through rain or shine,
Through heat or frosty weather;
And one grand rule, for church and school—
That all hands pull together!

God's blessed word we've read and heard,
And studied in our classes;
And tried to do our duty true,
As honest lads and lasses.
If cheering words and merit cards
Have helped to make us wiser,
Then still we'll pray God's bounty stay
On one who's not a miser.

Your books shall cheer, through many a year,
The young hearts that receive them;
And God's words guide, whate'er betide,
The true souls who believe them;
Though wide we roam, and far from home,
From Mexico to Fundy,
In memory sweet for aye we'll greet
This Happy New Year's Sunday.

These fragrant flowers,* from sheltered bowers,
These pansies, pinks, and roses,
Our thanks shall spell, our gladness tell,
And preach our love in posies.
Take them, we pray, and let them say,
In sweetness and in beauty,
How nobler far than riches are
Is self-denying duty.

Now thanks from all, both great and small,
Each scholar, every teacher,
Our superintendent, who smiles resplendent,
Our officers, and preacher;
May New Year's joy, without alloy,
Your heart and household crown;
Each boy and girl! *Up! with a whirl!*
THREE CHEERS FOR HARRY BROWNE!

* Presenting a beautiful basket of conservatory flowers.

. . . From "The Bible Teacher," we learn that the Sunday-schools of the United Brethren are in a healthy and growing condition. They now have 28,547 officers and teachers, and 179,729 scholars. This shows an increase during the year of 1,769 officers and teachers, and 11,758 scholars. Their Church membership is 195,103, including 2,208 ministers. This people have an interesting history, and Methodists especially ought to know something about it.

. . . Easter Sunday comes this year on the tenth of April. Our Sunday-schools should bear in mind that the General Missionary Committee of our Church, at their meeting last November, passed a resolution requesting all of our Sunday-schools to observe this day as a special missionary day. The missionary secretaries have had an Easter Missionary Service prepared for the occasion.

. . . We have received the programme of "A Conference of Christian Workers," held at Water Tower Methodist Episcopal Church, St. Louis, Mo., January 13, 14, and 16. The various benevolent enterprises of the Church were discussed in essays and addresses, and all classes of the church, men, women, and children, young people and old people, ministers and laymen, took part. The idea is an excellent one. The Rev. T. H. Hagerty is the pastor of this church.

. . . The Rev. G. C. Jones, D.D., who has charge of the Sunday-school Department of the *Northern Christian Advocate*, makes in the first number of that paper for January an earnest protest against the misuse of the lesson leaf, and the non-use of the Bible in Sunday-schools. His arraignment of the Sunday-schools in the patronizing Conferences of the *Northern* is a very serious one, and ought to cause every pastor there to institute an inquiry into the condition of his school in this respect. He says: "We mean that valuable as are the lesson helps they ought not to be allowed to supersede the Bible. In the majority of Sunday-schools the Bible is an almost unknown book. A very much needed reform is the introduction of the Bible into our schools. There are many of our children who would not know the Bible if they saw it in a Sunday-school library. There are more sentimental, goody-goody, trashy novels in an average Sunday-school than there are Bibles. It would be a great sacrilege to throw the Lord's table and the sacramental elements out-doors, but a greater sacrilege has been committed in the expulsion of the Bible. Let us have a reform." To which we most heartily say, "Amen!"

## Book Notices.

[Some of the books here noticed ought to have had earlier notice, by reason of their date or because of their value as gift-books for the holiday season. We have reached them, however, as soon as we could. The annuals will be found valuable, even though two months of the new year have gone, and a good gift book is in season the year round.]

*She Stoops to Conquer.* A Comedy. By Dr. Goldsmith. With Drawings by Edwin A. Abbey. Decora-

tions by Austin Dobson. New York: Harper & Brothers. In this fine volume we have printing, paper, and engraving of the most attractive character. The illustrations are the main feature of the book, and they form an interesting study to any one who would see specimens of the best of the various "new processes" in engraving which have appeared in these later years. Mr. Abbey's spirited designs are faithfully reproduced by the engraver's art. The photogravures are beautiful, as, indeed, are all the engravings of whatever kind.

*Home Fairies and Heart Flowers.* Twenty Studies of Children's Heads. By Frank French, accompanied by Poems by Margaret E. Sangster. New York: Harper & Brothers. This is the age of childhood, in both literature and art. Never before were so many books written nor so many pictures drawn, engraved, and painted for children or about childhood. It would seem that until within a generation or two the beauty in the rounded form and fresh color of youth had never dawned upon the minds of artists. But now the ablest pencils are at work in depicting the loveliness of little children. Most of these studies made their first appearance as illustrations in *Harper's Young People*, and were there greatly admired. But they are far more beautiful in the more careful printing and sumptuous accompaniments of this volume, and they are adorned by the graceful verses which introduce them to the reader.

*Happy Hunting Grounds.* By Wm. Hamilton Gibson. New York: Harper & Brothers. This large quarto is one of the handsomest books of the year, with its heavy paper and clear printing and beautiful pictures, which are drawn by the author of the book. But its chief attractiveness lies in the fact that both in text and in engraving it shows a thorough familiarity and sympathy with nature in all its moods and tenses. It is a book of rambles in fields and forests, with descriptions by pen, illustrated by those of the pencil. One special feature is that it is not a copy of English landscape artists, but is thoroughly American in all its scenery.

*Stall's Lutheran Year-Book and Historical Quarterly.* Lancaster, Pa.: Sylvanus Stall. A valuable compendium of facts and statistics concerning the Lutheran Church in this country.

"*Ye Artistic*" *Christmasse and New Yeare Cards.* London and New York, 298 Broadway: Raphael Tuck & Sons. Some of the most beautiful specimens of Christmas cards we have seen are published by this house. They are beautiful at any season of the year.

*Arthur's Home Magazine.* January, 1887. Philadelphia, 920 Walnut-street: T. S. Arthur & Son. The name of T. S. Arthur carries us back to the time—we will not say how many years ago—when in our boyhood we were charmed by his "Temperance Tales." The "Home Magazine" began its thirty-fifth year with 1887. It is well printed and well edited, and is as ready to attack the rum traffic with vigorous blows as the old "Tales" were in the years gone by.

*The Bow of Orange Ribbon.* A Romance of New York. By Amelia E. Barr. New York: Dodd, Mead & Co. Mrs. Barr is well known to many of our readers as a writer of ability. In this volume she gains and retains the interest of the reader, while she discourses of the old times in the city of New York.

*Through Storm to Sunshine.* By Wm. J. Lacey. London and New York: T. Nelson & Sons. This is a temperance tale written to compete for a prize of £100 offered by "The United Kingdom Band of Hope Union." It was chosen from thirty-one manuscripts as the best which was offered. In graphic style it tells the old familiar story of the ravages of alcohol.

*A Modern Telemachus.* By Charlotte M. Yonge. London and New York: Macmillan & Co. This book portrays the adventures of a French family in the early part of the last century through travel, shipwreck, Algerine captivity, and escape. The name of the author is sufficient to show that it is well written. The interesting narrative is based on fact.

*Select Poems of Robert Browning.* Edited with Notes by Wm. J. Rolfe, A.M., and Heloise E. Hersey. New York: Harper & Brothers. The publishers have included this volume in their neat and convenient series of "English Classics." Browning is worthy of a place in such goodly company. Those who desire to obtain good specimens of his style can find them in this little book.

*The Boy Travelers in the Russian Empire.* Adventures of Two Youths in a Journey in European and Asiatic Russia, with Accounts of a Tour Across Siberia, etc. By Thos. W. Knox. Illustrated. New York: Harper & Brothers. It is enough to make a man wish himself a boy again when he sees a book like this prepared for boys. It is filled with information of a valuable character, and the author shows himself a good guide to those who travel with him while reading his interesting pages. Old as well as young can read the book with pleasure. The illustrations are numerous and beautiful.

*My Land and Water Friends.* By Mary E. Bamford. One Hundred and Seventy Illustrations by L. J. Bridgman. Boston: D. Lothrop & Co. This is a delightful book for children, conveying to them in a pleasant manner information concerning the habits of various animals on land and in the water. These animals are made to describe their own habits, and thus the faculty of imagination so largely developed in children is made useful in the impartation of knowledge.

*What Shall we Do with the Sunday-school as an Institution?* By George Lansing Taylor, D.D. New York: Wilbur B. Ketcham (71 Bible House). This is a vigorous, lively discussion of one of the most important questions before the Church to-day. To carry out all its suggestions would require in some instances a wonderful change in clergy and laity; but the sooner this can be brought about the better for the Church and for all concerned.

*The World's Exchanges.* Root & Tinker, Tribune Building, New York. A good engraving representing the most prominent houses that are set apart as centers of trade in different cities of the world.

*Papers in Penology.* Elmira, N. Y.: Reformatory Press. A number of valuable papers on the subject of penalty for crime are here brought together, with a description of the New York State Reformatory at Elmira.

*The Gillettes.* By the Author of "The Win and Wear Series." New York: Robert Carter & Brothers. We noticed these interesting volumes as at different times they appeared. The series is now completed, and the six volumes are placed in a box. Their titles are, "Dick, the Captain;" Nan, the Missionary:" "Jack, who Persevered:" "Bert, the Enterprising Boy;" "Babbette; or, Faithfulness;" and "Will; or, Honesty."

*Catholicity, True and False.* A Sermon preached before the National Congregational Council at Chicago, October 13 1886, by Rev. Geo. P. Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons. This is a discourse on 1 Cor. 3. 11. The views expressed are broad and evangelical. The preacher believes in Christ as the central truth to be preached and as the foundation of all theology.

*Vick's Illustrated Magazine and Floral Guide.* January. 1887. Vol. 10, No. 1. Rochester, N. Y.: James Vick. To read Vick's "Guide" is almost enough to tempt an editor to lay down his pen and go to raising flowers. If we thought we could raise such pansies as appear in the beautiful colored engraving which adorns this number of the magazine we might be disposed to try. The "Guide" is packed full of information concerning the garden, and is printed in the best style of the art.

*The Methodist Year-Book*, 1887. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. There should be a copy of this Year-Book in every Methodist family in our land; and people of other denominations who wish to know something of the freshest facts and statistics of Methodism would do well to obtain it.

*The Sentimental Calendar* Being twelve funny stories. By J. S. of Dale. New York: Charles Scribner's Sons. A more beautiful specimen of typographic art it would be difficult to find than this volume. It is a pleasure to look at it. There is a story for every month of the year. Some of the stories are reprints from the magazines, while others appear for the first time here.

*The People's Bible.* Discourses upon Holy Scripture. By Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London. Vol. IV. Numbers xxvii, Deuteronomy. New York: Funk & Wagnalls. One may open Dr. Parker's discourses at any page and find gems of wisdom beautifully expressed. "The People's Bible" differs from ordinary commentaries. It does not seek to explain every passage, but rather seeks to draw from the principal passages in each book lessons to help in the spiritual life. Preachers and teachers will find the volume very suggestive.

*A Natural System of Elocution and Oratory*, founded on an analysis of the human constitution, considered in its threefold nature—mental, physiological, and expressional. By Thomas A. Hyde and William Hyde. New York: Fowler, Wells & Co. The "natural system" here developed is based on the fact that when a man is aroused he speaks warmly and earnestly, and, in short, he lets nature have her own way. The authors of this volume, therefore, pay more attention to the mental state of the speaker than to the mere superficial matters of voice, gesture, position, etc. These they do not undervalue, but they place the greatest stress on the other, maintaining that if this be attended to the mode of expression and of action will more easily follow.

*Their Pilgrimage.* By Charles Dudley Warner. Illustrated by C. S. Reinhart. New York: Harper & Brothers. The various chapters of this book excited considerable interest as they appeared in Harper's Magazine, and they will find many readers in their present beautiful form. The travelers who went on "their pilgrimage" were a gay party, and as the author is disposed to see the ludicrous side of life it may well be imagined that he found sufficient to engage his attention while visiting different watering-places of the land.

*High License Weighed in the Balances and—.* By Herrick Johnson, D.D. New York: National Temperance Society. Dr. Johnson deals heavy blows at the high license system, and shows wherein it fails to accomplish what its advocates promise.

*Amanda Smith, or, the Life and Mission of a Slave Girl.* By Rev. Marshall W. Taylor, D.D. Cincinnati: printed for the author by Cranston & Stowe. All who have ever seen and heard Amanda Smith will admit that she is a remarkable woman. Her gifts are great, and she has consecrated them to God's service. This little book gives an account of her wonderful history.

*Kinds Words Teacher.* For Baptist Sunday-schools. Basil Manly, D.D., Editor. Atlanta, Ga.: Southern Baptist Home Mission Board. This is the first number of a Sunday-school periodical published in the interest of the Southern Baptists. Accompanying it are three grades of lesson quarterlies: "Primary," "Intermediate," and "Advanced." We welcome the new-comers to the list of our exchanges, and wish the editor and publishers the success they deserve.

*Towards the Gulf.* A Romance of Louisiana. New York: Harper & Brothers. A story of Southern life, with name of author not given, yet evidently written by one "to the manner born," and one who is capable of writing other books.

*Our Primary Class Prayer for* 1887. By Faith Latimer. Four very beautiful colored picture cards, with a prayer.

*International Sunday-School Lessons for* 1887, with Golden Text, Ten Commandments, 23d Psalm, Books of the Old and New Testaments, etc., etc. A neat little tract, bound in an elegant lithographic cover. Both the above are published by Ward & Drummond, 116 Nassau Street, New York.

*Scribners' Magazine.* Published Monthly, with Illustrations. Vol. I. No 1, January, 1887. New York: Charles Scribners' Sons. This first number of the new magazine has a variety of interesting articles, among them one by Dr. Ward, on "The Babylonian Seals," which will be appreciated by biblical scholars.

*Standard Eclectic Commentary on the International Sunday-school Lessons for* 1887. Prepared by Isaac Errett and J. W. Monser, with geographical notes by Prof. J. W. McGarvey. Cincinnati: Standard Publishing Co. Another book on the lessons for 1887, of the same size and form as the *Lesson Commentary*, and Peloubet's *Select Notes*. In its appearance, paper, print, and maps, it is not equal to either of these works. But it contains an excellent selection of notes, with some valuable original matter. The demand for works of this class shows that teachers are studying their lessons, and that is a hopeful sign. The Bible has never before been studied as thoroughly in the Sunday-school as during the past few years.

*Schoppel's Modern Houses.* (October, 1886.) New York: Published at 191 Broadway. There was never a time of such variety and such taste in the planning of houses as the present. This magazine, which is published quarterly, will be valuable to all who are proposing to build, or who enjoy the study of house architecture.

*Susan's Sheaves*, and other Stories. By Mrs. C. M. Livingston. New York: National Temperance Society. There are ten stories in all, in this volume, all of them inculcating lessons of morality and religion. Their influence on their readers ought to be wholesome and spiritual.

## CLASS RECORD FOR MARCH, 1887.

| | March 6. | March 13. | March 20. | March 27. |
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| Weather..... | | | | |
| Teacher. | | | | |
| PUPILS. | | | | |
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### Whisper Songs for March.

TENTH LESSON.

QUICK to hear what God will say,
Always ready to obey,
Make me, Lord, thy child indeed,
Glad to go where thou dost lead.

ELEVENTH LESSON.

Though I cannot see his face,
Surely God is in this place!
"Beth-el" may my heart become,
House where God shall find a home.

TWELFTH LESSON.

Now from this, thy holy word,
May I learn this lesson, Lord:
When I give myself to thee,
Thou wilt give thyself to me.

### LESSONS FOR 1887.

#### First Quarter.

*Jan.* 2. THE BEGINNING.....Gen. 1. 26–31, and 2. 1–3.
9. SIN AND DEATH.....Gen. 3. 1–6, and 17–19.
16. CAIN AND ABEL.....Gen. 4. 3–16.
23. NOAH AND THE ARK.....Gen. 6. 9–22.
30. THE CALL OF ABRAM.....Gen. 12. 1–9.
*Feb.* 6. LOT'S CHOICE.....Gen. 13. 1–13.
13. GOD'S COVENANT WITH ABRAM..Gen. 15. 5–18.
20. ABRAHAM PLEADING FOR SODOM.Gen. 18. 23–33.
27. DESTRUCTION OF SODOM.....Gen. 19. 15–26.

*Mar.* 6. **Abraham Offering Isaac**.....Gen. 22. 1–14
13. **Jacob at Beth-el**.....Gen. 28. 10–22.
20. **Jacob's New Name**.....Gen. 32. 9–12, and 24–30.
27. **First Quarterly Review.**


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